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THE POTTER AND THE KING.

The Potter was Bernard Palisay, a French Huguenot,—a native of the South of France,—who became celebrated for his skill and discoveries in the art of manufacturing glass and earthenware. He resided for years at Saintes, near his native Province, but spent the latter part of his life in Paris, where he pursued his peaceful career amid the tumults of that great city, which like the whole kingdom, was distracted by civil commotions. Palisay divided his time between his philosophical speculations and experiments, on the one hand, and his literary labors as an author, on the other. Though known to be a decided Protestant, yet such was the simplicity of his character, the purity of his life, and the greatness of his worth, that he was undisturbed during the Massacre of St. Bartholomew. Sixteen years later, however, the weak and bigotted King, (Henry III.) yielded to the priest-party, (often called the *Guisarts*, from the Duke of Guise, their leader,) and caused Palisay, then seventy-nine years old, to be thrown into the Bastile, where after languishing four years he ended his days. We take the following account of an interview between him and Henry III., not long before his death, from an interesting life of him, published a year or two ago in England.* It touchingly illustrates the nobleness of his character and the strength of his faith. The two girls spoken of were daughters of Jacques Foucaud, an Attorney to the Parliament. They were condemned, like Palissay, for their firm religious faith, and shared captivity with him in the Bastile.

* The author of this work is Henry Morley. It was republished last year by Ticknor, Reed & Fields, in Boston. Interesting as the work is, it would have been far more so if it had been better written.

"For the death of unsentenced Reformers the Catholic leaders were clamorous; one of them, Mathieu de Launay, who had at one time been a minister in the Reformed Church, solicited especially the public execution-already too long deferred, of the old Potter. This happened in the year 1588, when Palisay was seventy-nine years old, and the age of Henry III. was thirty-seven. The king, starched, frilled, and curled, according to his own fantastic custom, frequently visited the prisons, and felt an interest in the poor old man, whom he regarded as an ancient servant of his mother. Finding that his age would not protect him from the stake, the king held with the potter this discourse, which has been preserved for us in a contemporary record.

"'My good man,' said the king, 'you have been forty-five years in the service of the queen my mother, or in mine, and we have suffered you to live in your own religion, amidst all the executions and massacres. Now, however, I am so pressed by the Guise-party and my people, that I have been compelled, in spite of myself, to imprison these poor women and you; they are to be burnt to-morrow, and you also, if you will not be converted.'

"'Sire,' answered the old man, 'the Count de Maulevrier came yesterday, on your part, promising life to these two sisters, if they would surrender to you their honor. They replied that they would now be martyrs for their own honor, as well as for the honor of God. You have said several times that you feel pity for me; but it is I who pity you, who have said, "I am compelled." That is not speaking like a king. These girls and I, who have a part in the Kingdom of Heaven, we will teach you to talk royally. The Guisarts, all your people, and yourself, cannot compel a potter to bow down to images of clay.'

"The girls were burned a few months afterwards, in June, 1588. The news of their death reaching the Huguenot camp, Monsignor du Plessis said to the King of Navarre, shortly to be King Henry IV. of France. 'Courage, sire! since even our girls can face death for the Gospel.' And in the following year Palisay died in the Bastile."

The sequel of the story is instructive.

"King Henry III. having relieved himself (by assassination) of the Duke of Guise and his brother, their surviving sister took secure revenge. Instructed by her, a monk named Clement, kneeling before the throne, in a supplicating attitude, stabbed the king in the belly. The monk was of course promptly slaughtered by the guards. The king was stabbed to death, and perished thus in the year 1589."

What a history that of France would be if written in a spirit both Philosophical and Christian!

POPISH INTOLERANCE IN CUBA.

The following thrilling narrative was designed to be read at the meeting in behalf of Religious Freedom, of which we gave so full an account in our last. It presents one of the many proofs extant, of the intolerable persecution to which Protestant Americans, residing in Catholic countries, are subjected, and one of the arguments in behalf of a vigorous effort to assert our religious rights against this mammoth oppression. The facts of the narrative are perfectly authentic. The writer lives in a neighboring city.

In the winter of —— the declining health of my wife seemed to make it imperative that I should take her to a warm climate, with the hope of her restoration. The Island of Cuba was selected. We arrived there early in December; and after many alternations of hope and fear in regard to her life, she died on the 20th of March. During our residence of some six weeks in the town of Matanzas, we became acquainted with many American invalids and their friends who accompanied them; for nearly every State in the Union was there represented, and some States by many sufferers. During the winter, from December to March, and previous to my wife's death, a number of Americans died there, and their friends were anxious to remove the remains to their own homes. This it was soon found could not be accomplished, except at an enormous expense, entirely beyond the means of most of the parties interested. The reasons for these expenses I will hereafter explain. The deceased persons and their friends being Protestants, and no religion being tolerated there, nor allowed, under severe penalties, except the Roman Catholic, the rites of that Church were neither asked nor offered at the funerals. These and other reasons created a great antipathy against the idea of leaving the dear remains of friends in that strange land, and of burying them in such circumstances, like dogs, without any religious ceremony at all. After witnessing the first interment, this antipathy grew into a perfect abhorrence. The chief reason for this abhorrence I must now explain, and will do it by describing the first funeral I attended.

A gentleman from Kentucky having died, his brother and myself made application to the Church as directed, and after being detained several hours by a great many (to us) unmeaning forms and ceremonies, we obtained a permit, for which $17 was paid, including $2 extra for the privilege of burying in a coffin. This coffin was made of pine boards stained black—and to gain its admittance into the ground, we were required to place crosses on the breast and at the two ends, which was done with simple white tape. On proceeding to the ground, on the outer suburb of the town, we found an enclosure, the area of which was about ¼ of an acre, with brick walls about 15 to

20 feet high. We entered with the body, by going up a short acclivity, through the gate at the top of the wall—this ascent was necessary to reach the top of the mass, which filled the entire enclosure to within some 5 to 5 ½ feet of the top of the wall; as I remember we could look over the wall, as we stood on the mass of corruption. On entering this terrible place, we were nearly struck dumb with horror at the spectacle it presented. The whole surface of the ground was literally strewn with the smaller bones of the human body, and so thickly, that not a foot could be set down, nor hardly a finger placed on the ground, without placing it on some of the exposed bones of poor humanity. In every direction human jaws, with their naked teeth, seemed grinning in our faces from the midst of fleshless ribs, arms, and spinal bones, &c. while in two corners of the yard lay piled many cart-loads of sculls, thigh bones, and other of the larger portions of the human frame. These, we were told, were thrown there to dry in the sun, and then to be burned—and we noticed the remains of many recent fires on the ground, with their charred and half-burned bones scattered around. An old superannuated negro, sent from the Church, had preceded us, to dig the grave. This we found to be an awkward irregular hole, about three feet deep, out of which he had thrown no less than seven sculls, with most of the other remains of as many individuals. Some of these still had a portion of the skin and hair upon their heads, also sinews and portions of partly decayed flesh still upon the frame. The sides and bottom of the hole were lined with other skeletons, the whole emitting most disgusting and deadly effluvia, which forced us to finish our wretched work with the most indecent haste. You can judge what it would be to stand in such a place, with the scorching tropical sun beaming down upon you, and the mass of corruption under your feet. The coffin was placed in the hole, which being too short, would not admit its reaching near to the bottom: it was stamped down as low as we could get it, and the old negro ordered to fill it in, which he did by taking the skeleton remains in his hands, and stowing them away with the greatest "*sang froid*" imaginable. We could not wait for him to finish, and left him to cover the coffin, the top of which was within fifteen to eighteen inches of the surface. Hardly a particle of the original earth could be observed. The whole stuff thrown from the grave seemed a mass of human matter, with portions of decayed clothing, &c. Can you now wonder that the question of being allowed to take away our dead, became a most painfully exciting topic of discussion among Protestant Americans? Many were the promises then and there made to have the matter fairly represented to the Government at home, but since that time I have never noticed any effort to that effect.

About three months before the death of my wife, we had removed from Matanzas to a coffee estate 12 miles in the interior, but belonging to the parish of Matanzas. There my wife died. A few days before her death,

she requested that her body might not be left in that horrible ground, but, if possible, be taken home, to rest beside her departed loved ones. This, without hesitation, I promised should be done—and by the mercy of God, I was enabled to accomplish it; but through much tribulation and at great risk. At the end of six weeks after her death, my sacred promise was fulfilled. Immediately after her death I had the body enclosed in a metallic coffin, and that packed in a suitable box—and then, through the American Consul, (an excellent man,) I made application for a permit to remove the body, offering to pay to the Church five times the fees allowed by law; but all conditions were refused—except that I must first bring the body to the town, and bury it in the usual way. Then I must employ a lawyer to draw up petitions to the Bishop at Havana, the Governor-General of the Island, and to some three or four minor authorities. When all these had agreed to it, and I had paid all charges, I would be allowed to remove the body. These charges, they told me, would amount to some $1500 or $2000, and the time required to get through the whole matter would be a month or six weeks. Of course we remonstrated, and argued the case in every possible way—all the influence of the American Consul (since deceased) being used in my favor without avail. The party to whom we applied, and who, we were told, had the power to grant permission for removal, was, I believe, the Secretary of the Governor of that district. Finding all arguments fail, the Consul kindly tried to dissuade me, saying, "What possible difference can it make where the poor dust shall lie?" But in addition to my promise, the idea of associating the last of my beloved one with that horrible place was too revolting to be borne; and I resolved to accomplish it at all hazards. The Consul himself warned me against undertaking the course which the authorities had pointed out, saying there was but one object in it, which was to wring from me all the money possible; and that if I should pay the $1500 or $2000 named, the object would not be accomplished, and other impediments would be thrown in my way as long as they thought I could raise a dollar, or my friends for me.

I then told the Consul, that in that case, I should take it away *without authority*. He told me the consequences would be tremendous, if found out. The penalty would be $5000 fine, and imprisonment for five years, at the option of the Church; and moreover, if found on board a vessel, the risk also of her confiscation, and no redress from the civil authorities, as it would be a violation of the *Ecclesiastical Code*, and the civil authorities would not interfere. It was then I found on inquiry, that to bury in the woods, on the estate, or in fact anywhere, *except in that disgusting spot*, I should incur a penalty of $2,000. Under these cruel and embarrassing circumstances, I endeavored to keep the box containing the body above ground, until I could find a captain bold enough to take it on board. I hid it in an old building on

the estate, after having packed it myself, and driven, in fact, the nails in my own wife's coffin, not daring to trust the secret to others. But in a few days the Spanish overseer of the place found it out, and ordered its removal to town, threatening to report, if not done. Here was a painful dilemma: but as Providence willed it, the overseer was called the same day to a distant place, and during his absence, with the help of some negroes, I had the box taken a mile from the house, and "*stole a grave*" in a thicket of plantain trees. By dint of bribery, and threatening the negroes, I induced them to keep the secret from the overseer, although for the six ensuing weeks I was in constant dread of betrayal. I had one friend in the town, an American, who was in the secret; and *for me* he boarded every vessel that arrived, to find one that would receive the box on board at night, and convey it to any part of the United States, no matter to me where. None would take the risk at any price I could offer, until providentially an old acquaintance arrived, who said he had formerly received favors from me, and he at once volunteered to take the box, provided I wouldhave it put on board, and guarantee his owners against seizure of the vessel.

To this I agreed, and proceeded at once to find boatmen who would undertake to place it alongside the vessel. I was directed to two Spaniards, with whom I bargained, and at the time agreed on they came to the place—purchased of the overseer a load of fruit, to blind his eyes, but remained at the landing till after dark, and at 10 o'clock at night, while all were asleep, we took up the box from the ground, conveyed it on board the boat, and at 12 o'clock, midnight, in the midst of a howling storm, we started down the river towards the bay, at the head of which stands the town, where, half a mile from shore, rode a fleet of vessels at anchor, among which was that of my kind friend, who was waiting for me with my precious charge. Being well skilled in boating, I steered the boat—the two Spaniards rowing. We had to pass two forts before we could reach the shipping, and also to escape, as best we might, the "*guard boat*" that rows about, watching the shipping, all night. On approaching the bar, where the river empties into the bay, we found the ocean heaving in heavy swells, which were breaking and foaming fearfully. After a short consultation with the Spaniards, we concluded there was no alternative but to risk the surf, and after having the boat partially filled several times, got over safely, without being hailed from the fort which stands at this point. The roar of the storm and surf, and darkness shielded us, and I saved some doubloons intended for the sentinel, to bribe him to let us pass. In the bay we found so heavy a sea, and breaking with the force of the gale, that we were near being swamped several times, and had to row eight miles across, to get under the lee of the land, so as to keep the boat's head to the sea. At last we made the lee, and coasted up, stealthily keeping close to the bank, when we neared the second fort, which stands upon a sharp pro

montory, jutting far out into the bay, and under the very walls of which our little boat glided without being hailed. An hour before daylight we were opposite the fleet. So far safe. There under a dark bank, we waited near an hour before we could get sight of the *guard boat* in the darkness. At last we descried her leisurely moving about: and waiting until two or three large vessels were in range, the Spaniards pulled as for life to the vessel I pointed out, and we were soon alongside. The kind captain, and his wife also, had been pacing the deck anxiously most of the night, expecting us. He called some of his crew, and in a few moments the box was securely under hatches; and I was taken on board a small steamer just at daylight, and conveyed back to the plantation, feeling as though a millstone had fallen from my neck, and rejoicing once more in embracing my dear little girl, three years old, for whose situation among strangers I had suffered great solicitude during the perils of that fearful night, when I thought several times I should probably be drowned—and I tried most earnestly to thank the good and merciful God who had brought me safe through all, and, so far, kept me from the clutches of the human wolves, which I feared much more than the denizens of the forest.

The storm continued three days, and then the brig fairly got to sea, and I thought my troubles on that score nearly over; but she could not take me and my little girl as passengers, and while waiting for another vessel in which we were to leave, (and which sailed a week after,) the Church authorities got on the track of the metal coffin, (which I had to get made in the town,) and sent a deputation to the country to look into it. While they were gone, I placed my little girl with an acquaintance, who expected to visit the States in two months, and then I made preparations to fly to Havana, distant 60 miles, the good Consul having agreed to give me notice of the return of the coffin-hunters, and their success. Through the mercy of God they returned no wiser than when they went, and I remained secure until the vessel was ready to sail, when, with my little girl, and my friend, who had alone been in the secret with me, I went on board, and we were soon bounding down the bay with a fair wind, and in a few hours fairly at sea, with the pleasing sensation of having accomplished fully the object nearest my heart of all others, and saying among ourselves, "*How hideous is tyranny under the garb of false religion!*" As the island faded in the distance, I sat down in the cabin and penned the following lines, the sentiments of which I then deeply felt:

Farewell to thee, Cuba, thy bright sunny sky,
Soft breezes, and mild balmy air:
I sought thee with hopes that were sanguine and high,
I leave thee, alas! in despair.

Farewell to thee, Cuba: thy rough rocky shore
Thy palm trees, thy fruits, and thy flowers:
I scarcely can bless thee, or wish ever more
To waste in thy sunshine my hours.

Farewell to thee, Cuba: thy memory oft
Will wring bitter tears from my heart,
Yet mingled with feelings so tender and soft,
They may prove like a balm to the smart.

Farewell to thee, Cuba: my last happy days
Were spent where thy palm trees are gay,
While my soul's brightest treasure still met my fond gaze,
And her smile drove my troubles away.

Farewell to thee, Cuba: my heart is a blank—
My treasure is snatched from my arms—
Deep, deep at the fountain of grief I have drank,
No longer I care for thy charms.

Farewell to thee, Cuba: long, long will it be
Ere the scenes on thy shores I forget—
There sealed were the fountains of pleasure to me,
There trouble's dark torrent I met.

Farewell to thee, Cubá, forever farewell,
I expect to see thee no more:
No more can my bosom with happiness swell,
Sad, sad I depart from thy shore.

No one, we are sure, can read the preceding narrative without coming to the conclusion that "the tender mercies of Rome are cruel," and that the strong arm of our Government ought to be invoked and secured, for the protection of our citizens when in Cuba, as well as everywhere else, in the enjoyment of their right to instruction in the doctrines and duties of their religion and to the practice of the same, as well as to Christian sepulture when they die.

WORTH THINKING ON.

In the last ANNUAL REPORT OF THE HOUSE OF INDUSTRY, one of the charitable institutions of New-York, are to be found the two following paragraphs:

"And now we would say a word about the Protestant fund, a subject not well understood.

"Our house was opened to all denominations. Protestant and Roman Catholic were to be received on the same footing, so they came with equal claims of poverty and worth. But it was soon found that the Roman Catholics were so largely in the majority that they consumed the whole funds of the association, while our Protestants being, with few exceptions, much the superior in point of education and ability, were jostled aside to make room for the more ignorant and needy. Many withdrew their aid from an institution which they considered as becoming almost purely a Roman Catholic charity; and many of the managers themselves felt unwilling to give their time and abilities to such an influence. God forbid that we should ever close our hearts to one of his suffering children because they belong to a darkened creed! We are commanded 'to do good unto all men, and *especially* to the household of faith.' Were we doing this? or were we not rather strengthening the hands of those whose power we would gladly see lessened? The whole current of our Protestant charities tends to the Roman Catholic Church. It is not a charge to be laid at the doors of the House of Industry alone. There is scarcely a benevolent association in the city, of which the statistics will not largely show this fact. 'The New-York Association for Improving the Condition of the Poor,' 'The Society for the Relief of Poor Widows with Small Children,' &c. &c. not to speak of the City Alms House, from which such a result is to be expected. For we may proudly say, we have rarely known a Protestant, and still more rarely an American Protestant, willing to receive public alms. Now, to relieve this difficulty, we opened a separate fund for the exclusive use of Protestants, hoping thus to satisfy those who have conscientious scruples with regard to giving to Roman Catholics, and certainly with no injustice to this class. Surely a donor has a right to apply his charity according to his own views of right. We earnestly appeal for a fund, to us, of so much interest.

"The class to whom it is appropriated is much larger than is generally supposed; and perhaps of all the suffering poor, the most suffering; for they are usually those who have seen better days. Widows, unused to toil, who have lived in all the comforts of life, now striving to educate their children, and keep them in the position once assigned them by Providence. These cannot be reduced to the level of the ignorant poor, without inflicting great suffering and doing great wrong.

It is to be hoped that the opportunities which such institutions enjoy for imparting faithful religious instruction to the recipients of their bounty will not be neglected. God sends these poor Romanists to Protestant associations of charity in order that they may receive spiritual as well as material assistance.

THINGS WHICH ENCOURAGE.

It is one of the signs of the times that claim attention, that so many newspapers are springing up to advocate Protestant principles. In our last we spoke of one in New Orleans. In the city of New-York the *True Freeman's Journal*, the *Protestant Advocate*,* and the *Crusader* have appeared. There is an increasing number also of papers which have been for years in existence, that are not now afraid to speak plainly and boldly on the subject of Romanism. We have mentioned, in a former number, the *Detroit Tribune*, and the *Providence Tribune*, as belonging to this category, in both of which have appeared, from time to time, articles which we should be pleased to transfer to our columns if we could find room for them. The *Baltimore Clipper*, the *New-York Evening Mirror*, also belonging to this class. They are steady and reliable advocates of Protestantism. So are the *Journal of Commerce*, the *Commercial*, the *Evening Post*, and others which we might name.

ROME'S OPPOSITION TO THE BIBLE.

A very interesting public meeting was held on Monday night, the 21st of November, in the Rev. Dr. Cheever's church, New-York. It was the Annual Meeting of the New-York City Bible Society. The Report stated that about 50,000 copies of the Word of God were distributed in this city, including the emigrants from Europe who arrived during the preceding year. Two paragraphs only can we give from this interesting document.

"The labors of our agent among the Roman Catholic portion of our population are particularly calculated to excite attention. The refusals from this class are uniform and persistent generally in proportion to their ignorance or their bigotry, and the uniformity of the refusals upon grounds almost identical in every case, can be explained in no other way than by reference to that authority which is paramount over the conscience and the faith of the Romanist—the Roman Church. It is evident from the facts of the case, that between Romanism and Protestantism it is not a question of different versions of the Scriptures, as some suppose, or of the respective merits of the Douay or the English translation. It is a question of giving the Bible to the people or withholding it from them.

"We find no effort on the part of the Church of Rome to anticipate or counteract our movements by a distribution of the Scripture in any preferred

* The *Protestant Advocate* is the organ of *The American and Foreign Protestant Protective Association.*

version, but we do find a distinct and continuous effort to prevent our distribution. Wherever our agent finds the Douay Bible possessed by a family, he heartily recommends its use and study—and when he finds a conscientious preference on the part of any person, he gives the requisite information for its procurement. It is not our object to make Protestants, but to make readers of the Bible. We have our own judgment as to the effect which the study of God's Word produces with regard to the main points of difference between Romanists and Protestants, but that judgment is not infallible. The right to offer the Bible in the common version to every human being who can read it, and the duty of giving it to all who want it—these are the foundations upon which our work is built, and we are persuaded that nothing can prevail against it."

Just so; Rome does not wish the people to have the Bible in any version. Where they *will* have it, she gives them—not willingly, but of necessity—her own version rendered as harmless, so far as her errors are concerned, as possible, by sophistical notes. But even this she does not like. And what a brand of Antichrist this Bible-hating, Bible-fearing, must be! That church must be Antichrist which opposes the reading of the Holy Scriptures by anybody whomsoever.

CENTRAL PROTESTANT SOCIETY OF FRANCE.

We have introduced this society to our readers and the patrons of our Christian Union, by giving some notices of Dr. Grand Pierre's statements when he was in this country last summer, and a letter from him (since his return to France) in a late number. It will be remembered that the Central Protestant Society is a voluntary society, like the Evangelical Society of France, and is the organ of the Evangelical Christians of the National or Established Reformed Church of France—just as the Evangelical Society of France is the organ of the members of the "Free Church" of that country.

We have recently received two letters from Dr. Grand Pierre, from which we gather several very interesting facts. In one of these letters Dr. G. mentions that he had recently visited the village of Estissac (near Troyes) where the Central Society have built a "temple," or Protestant place of worship, but which the civil government has not permitted to be opened. He found five hundred people in that place, formerly Roman Catholics, but now Protestants, who are determined to remain faithful to the Gospel, notwithstanding the

opposition of the government, which has been impelled to this course by Rome, who hates to lose so many of her followers.

The Committee of the Central Society has added to its other missions the station of T——, where the truth has made so much progress, but where a brigadier of the police violently interrupted the public service, and ordered the minister to come down from the pulpit, and cease from his "preachment," and after turning the people out, closed the door! A new magistrate assisted him in taking down the names of the auditors, demanding of each whether he was a Protestant or Catholic, etc. The Society very properly decided to carry the matter into the courts, and see whether they can find protection there. These poor peasants, who have nothing but the products of their little fields on which to live, and are scarcely come forth from the darkness of Rome, have subscribed most liberally (for them) to build a Protestant place of worship.

The Committee have also adopted a missionary station at Mansle, in the department *Charente*, and also one at W * * * *, where there is a religious movement which has led fifty heads of families to embrace the religion of the Gospel! The Committee have opened two Protestant places of worship in the Department of the *Nord*.

In the Society's Preparatory Theological School at Paris there are fourteen students; besides these, the Society has seven young men at St. Foy, and two others at Alais and St. Quentin—in all twenty three young men, who are preparing for the ministry. We quote the closing paragraphs of the last of Dr. Grand Pierre's letters:—

"Our wants so multiply, and the signs of the times are so encouraging, that there will not be too many of these new evangelists. If this state of things continues, we shall be overwhelmed with the greatness of the work, for which we shall not be sufficient.

"You know, dear brother, that the desire and the occasion to advance the reign of our God, are not wanting to us; may our brethren of America aid us with their sympathies, their prayers, and their means.

"I wish, dear sir, that you could have been present as I was at the meeting of our Committee to-day, from noon till four o'clock P. M. The Rev. Mr. Kirk was present for a little while. The reports of recent revivals, the evidences of the work of the Spirit of God, the earnest demand for coöperation and service addressed to our Committee, continued throughout several hours. It was truly a subject

of rejoicing and giving of thanks; but at the same time we could not help asking ourselves: How can we provide for all these calls?"

"He who furnishes the seed to the sower will come to our assistance. We have confided in him. He will come only to souls who are famishing for the bread of life. Do not forget us, dear brother."

THE CEREGHINI; CHRISTIANS OF FAVALE.

Our readers may remember that we gave in the number of the Magazine for July last, (pp. 316, 317,) a very interesting account of the conversion, persecution, and imprisonment for four months, of an Italian family of the name of Cereghini, in the village of Favale, (in Piedmont) not far from Genoa. These persons, we learn, were all brought to the knowledge of the Truth by reading the Italian Bible of Diodati. The family and its connections, to the number of forty persons, have been turned away from the errors of Rome. Though still harassed by the priests of Rome, they are no longer imprisoned. An effort is now making by our Waldensian brethren to establish a Protestant Church there, which we doubt not will be successful. Some time ago one of the Cereghini family came to the city of New York, with his peasant wife and child, simple-hearted, sun-burnt, but excellent people. They brought a letter addressed to the Christians of our country from the Cereghini family collectively. This letter, which is long and written in a very simple style, exhorts American Christians to stand fast in the truth, to beware of the wiles of Rome, to adhere faithfully to the true Gospel, with its simple institutions, its *true* sacraments, etc. The whole document has been published in several of our religious papers and some of the secular.

WEALTH OF THE CLERGY IN THE ROMAN STATES.

(From the Crusader.)

The inquisitorial editor of the *Freeman's Journal* is of the opinion that the people of the Roman States are very happy! even without freedom of the press, without railroads, telegraphs, and the progressive and useful improvements of the present age! Verily, Mr. McMaster, as long as those citizens have inquisition, censorship, persecutions for political offences, punished with death on the gallows for the love of their country, they have no reason for complaint, inasmuch as all these blessings are granted to them by

the Vicar of Christ. But if the mass of the people are happy, let us see what is the happiness enjoyed at Rome by the clergy.

The clergy in the Roman States realize from the funds a clear income of two millions two hundred and fifty thousand dollars. From the cattle they have another income of one hundred thousand dollars; from the canons three hundred thousand dollars; from the public debt another income of one million two hundred and fifty thousand dollars; from the priests' individual estates, two hundred and fifty thousand dollars; from the portions assigned by law to nuns, five hundred thousand dollars; from the celebration of masses, two millions and one hundred and fifty thousand dollars; from taxes on baptism, forty-five thousand dollars; from the tax on the Sacrament of Confirmation, eighteen thousand dollars; from the celebration of marriages, twenty-five thousand dollars; from the attestations of births, nine thousand dollars; from other attestations, such as births, marriages, deaths, &c. &c. nine thousand seven hundred and fifty dollars; from funerals, six hundred thousand dollars; from the gifts to begging orders, one million eight hundred and twenty-five thousand dollars; from the gifts for motives of benevolence or festivities, or maintenance of altars and lights, or for celebrating mass for the souls in purgatory, two hundred thousand dollars; from the tithes exacted in several parts of the Roman States according to the ancient rigor, one hundred and fifty thousand dollars; from preaching and panegyrics according to the regular taxes, one hundred and fifty thousand dollars; from seminaries for entrance taxes and other rights belonging to the students, besides the boarding, fifteen thousand dollars; from the chancery for ecclesiastical provisions, for matrimonial licenses, for sanatives, &c. &c. fifty thousand dollars; from benedictions during Easter, thirty thousand dollars; from offerings to the miraculous images of Virgin Marys and Saints, seventy-five thousand dollars; from *triduums* for the sick, or for prayers, five hundred thousand dollars; from benedictions to fields, cattle, nuptial beds, &c. &c. nine thousand dollars.

All these incomes, which amount to *ten million, five hundred and ten thousand, seven hundred and fifty dollars*, are realized and enjoyed by the secular and regular clergy, composed, in all, of sixty thousand individuals, including nuns, without mentioning the incomes allowed them from foreign countries, for the chancery and other cosmopolite congregations.

It is further to be observed that in this calculation are not comprised the portions which the Romans call *passatore*, which the laity pay to the clergy: such as purchase, permutation, resignation, and ordination taxes; patents for confessions, preaching, holy oils, privileged altars, professors' chairs, and the like, which will make up another amount of a million of dollars. Nor those other taxes, called *pretatico*, which are paid by the Jews to the parish-priest for permission to dwell without the Jews' quarter; nor those for the ringing

of bells for dying persons or those who are in agony; nor those which cripples pay for receiving in Rome the visit of the wooden child of the *celestial altar*, who must always go out in a carriage, accompanied by friars called *minori observanti*, Franciscan Friars, whose income they collect and govern. The value of charitable edifices (which are not registered, being exempt from all dative) is not comprised either; and the same exemption is extended to churches; although all these buildings cost the inhabitants of the state several millions of expense for provisional possession and displays of ceremonies and feasts which are celebrated in them.

Nor have we mentioned the salaries of so many ecclesiastical clerks employed in the tribunals; those who superintend the provinces, or who attend to the government congregations of the councils, revisals, moneys, canals and streets; besides four thousand dollars at least which all the Reverend Gentlemen residing in the tribunal, or in legal state offices, receive as a cardinal's dish.

We have now to enumerate the very high salaries of apostolical ambassadors of the first and second class; duties, which are usually paid to St. Peter by corporations and private individuals; secret funds which belong to the Propaganda Congregation, to increase the number and for the support of all converts from Judaism, or from communions dissident from Rome.

Why are the people of Catholic countries poorer than the people of Protestant countries? The answer to this question is very easy: When Jesus Christ gave his mission to his apostles, he said, *Gratis accepistis, gratis date*, or give gratuitously what you have gratuitously received. But those who call themselves the followers and successors of the apostles, follow that precept very differently. It may be proper to observe that the population of the Roman States does not exceed that of the State of New-York.

ONE OF BEDINI'S INDULGENCES.

The following account, in substance, was communicated in writing, a few days ago, by an Italian exile long a resident, and of known and tried Christian character, to an American friend, by whom it has been placed in our hands for publication. All the contents are believed to be strictly correct. Persons acquainted with documents, of the class of that issued below, will at once perceive that it is formed on the plan of many other *Indulgences*, although it contains rather more irreverence and impiety than the greater part of them. It has been repeatedly stated in the newspapers, that the "Papal Nuncio for Brazil" brought a large supply of Indulgences to the United

States; but it is probable that few of our native inhabitants have any distinct ideas of what they are. For their information it is well to publish one of the latest edition, brought directly from Rome, by so "extraordinary" a personage as our late visitor, whom the Pope, in his letter to President Pierce, calls his "dear brother." We will first give the particulars of the discovery of these marvelous documents.

New-York, February 16th 1854.

"My Dear Sir,—I yesterday procured a sight of a curious paper, which I think well worthy of publication at the present time, for the information of the citizens of this country. Walking with two of my friends in McDougal-street, we fell into conversation with a poor man, an ignorant foreigner, by profession an organ player. A long religious discussion ensued, which was terminated by him, with a violent denunciation of the Bible, which he accursed in various ways. He then thrust his hand into his pocket, and drew out a sheet of printed paper, saying: "This is worth more than all the Bibles ever excommunicated by the Pope!"

"With much effort I suppressed my indignation, and at the same time my risibility, desiring to have the reading of the paper, a copy of which I have obtained, and now send you. I made careful inquiries, and ascertained satisfactorily, that it was one of the numerous '*Indulgences*' sold here among different classes of people, by the legitimate and incomparable Papal Nuncio, the convicted murderer of Ugo Bassi; the man who has been declared dishonored not only by Italy, but also by America, and the world,—I mean Gaetano Bedini, who came to these hospitable shores in sheep's clothing, like the antagonist of Luther in Germany; I ascertained that he had disseminated this, with other such things, among the people of the United States.

And these and his other operations he performed with two designs:

1st. To continue to keep in their blindness the submissive believers in Popery, in order to retain them under its dominion;

2d. To obtain money: (for, without payment, such trash as this is not to be had;) and thus to provide for the payment of the expences of the mission of the holy prelate Bedini. Such an impostor could not hope to succeed without making a display; and according to the general practice of the Pope's agents, the dupes were expected to pay the costs of cheating them, and money enough besides to enrich the juggler.

"I beg you, my dear sir, to give publicity to this document. Such things are familiarly known in papal Europe, and secretly imported and circulated in the United States by thousands, but yet are known to but few Protestants. Probably millions of Americans will be surprised, disgusted, and incredulous

on reading this paper, but it is time they were made acquainted with some simple facts, and brought to the conviction that, even in the middle of the nineteenth century, this boasted age of light, popery is as low and base as in the midnight of the Dark Ages, and employs the same means for the suppression of the truth, and the propagation of impious falsehoods, as when Tetzel roused the indignation of Luther, and so provoked the Reformation.

"Make known to the American people the paternal love of that Bedini, who has cost so many tears to Humanity, and may cost so many more. Let the true nature of popery be proclaimed aloud in this country; for Americans have already struck a peal on the bell which tolls the death-knell of that miserable man. He everywhere showed himself to be the hyena of Bologna, thousands of men rose up to protest, in the face of heaven and earth, against his wickedness; and he departed from the United States, bearing with him the maledictions of every pure heart. He lives, perhaps because God has prepared for him a death corresponding with his life, which has been stained so often with innocent blood. I close these lines with an augury of *happier* times for America and mankind."

We give a translation of the printed paper above mentioned, one of Bedini's indulgences. The original is in the Italian language.

(TRANSLATION.)

Copy of a Prayer found in the Tomb of Our Lord Jesus Christ in Jerusalem, and preserved by His Holiness, and by Charles V. in their oratories, in silver cases. † Chiavari, Printed by Botto.

"St. Elizabeth, Queen of Hungary, St. Matilda and St. Bridget, desiring to know certain things relating to the sufferings of Jesus Christ, made a special prayer, to whom Jesus Christ appeared, and spoke as follows:

"My beloved handmaids, know ye, that the armed soldiers were in number 125. Those who led me bound, were 33. The executioners of justice were 33. Blows inflicted on my head, 30. When taken prisoner in the garden, to take me to the ground, they gave me 105 kicks. They struck my head and breast with their hands, 168; on the shoulders, 80. I was dragged with cords and by my hair 23 times; spit in the face 30 times. Beaten with 6666 blows. On the body 100 wounds; on the head 100. They gave me a mortal bruise. On the cross I was hung up by the hair two hours at a time, I gave 129 sighs. I was dragged and drawn by the beard 23 times. Punctures by the thorns on my head, 100. Mortal wounds by thorns on the forehead, 3. Wounds made by the soldiers, who conducted me, 308. By those who guarded me, 3. The drops of blood shed by me, 4,380.

"Whoever daily recites 3 Paters and 3 Aves is granted, by Pius IXth, *One Hundred years of Indulgence*, corresponding with the number of drops

of blood which I shed; and if he lives like a good Christian, he grants him, five graces: viz.

"1st. Plenary indulgence and the remission of all his sins.

"2d. He shall be freed from the pains of purgatory.

"3d. If he dies before reaching the age of 12 years he shall be as if he had reached that age.

"4th. He shall be as if he were a martyr, and had shed his blood for the faith.

"5th. I will come from heaven to earth for his soul, and for the souls of his relations, to the 4th generation.

"He who carries this prayer with him shall not die under condemnation, nor a bad death, nor by sudden death; he shall be safe from contagion, from plagues, from arrow-shots; and shall not die without confession; he shall be safe from his enemies, from the power of justice and from all malevolent men and false witnesses.

"Women whom—(The nature of this promise is so indelicate, and so ridiculous, that we suppress it from a respect both to propriety and to common sense.)

"In houses where this prayer is kept there shall be no treachery, nor other evil things; and 40 days before death the inhabitant shall see the Blessed Virgin Mary.

"A certain captain, while in his travels, saw a head which had been cut off from its body. The head spoke and said: 'As you are going to Barcelona, O traveler, bring me a confessor, that he may confess me. It is three days since I was killed by robbers, and I cannot die until I have been confessed.' When a confessor was brought by the captain, the head being alive, confessed, and soon after expired, when this prayer was found on its back.

"Now then recite 3 Paters, and 3 Aves, for the blessed souls, (in Purgatory,) and they may be applied to the soul nearest your heart."

The Home Field.

In our number for February we spoke of a Polish priest who had been induced by the addresses of one of the Evangelists of the Society, to inquire into the nature and claims of Protestantism; and in doing so, was made to see and renounce the dreadful errors and heresies of the Roman Catholic Church. We stated that Archbishop Hughes having been informed by the fellow-priests of this gentleman, of his reading Protestant books and going to see Protestant ministers, summoned him to New-York, and endeavored to deter him from prose-

cuting this dangerous course! But it was all in vain. After the warning came *deposition*, as a matter of course.

Nothing daunted, the inquirer after the Truth continued to search for it. We trust that he has found the "*pearl of great price.*" As might be expected, he went to work to enlighten his fellow Poles of the Romish Faith. He addressed those of them in and about Paterson, New Jersey,—the scene of his last labors as a Roman Catholic priest, and where he heard the Society's Evangelist—through the columns of a newspaper. He has since published at that place an interesting tract* of forty-eight pages, in which he treats in nine chapters, some great topics, under the following heads, such as *The Infallibility of the Church of Rome Destroyed; Peter not the Rock; Purgatory a Figment; Indulgences; Transubstantiation an Impossibility; The Sacrifice of the Mass; The worship of the Host absurd and Idolatrous; Half Communion, Priestly Forgiveness of Sins.* This tract has been introduced to the public by an appropriate and interesting "ADVERTISEMENT" by the Rev. Robert W. Landis, of the Presbyterian Church, and the Rev. M. E. Ellison, of the Methodist Episcopal Church. It is well calculated to do good; we hope that it may be widely circulated.

From the report of a missionary in the upper part of the city of New-York we make a few extracts.

The result of my labors for the past month is cheering and encouraging; a few facts will suffice. A young man, a Roman Catholic, to whom a few tracts were given, and among others that entitled "*Romanism Contradictory to the Bible*," was subsequently asked if he would like to have a Bible and would read it, he immediately answered "Yes." He was also asked if he would read a part every day. This he pledged to do. When the Bible was given to him he most gratefully received it, and though desired not to say anything about it, because of other Roman Catholics in the house, he could not, like the man of old on whom a miracle was wrought, forbear to mention it with gladness.

An Irish woman was found destitute of the Bible, or any part of it. She was asked if she would accept one if it was given to her. She replied "No, nor any of the tracts." She was asked to what church she belonged. "The Catholic to be sure—the true Church." "Well, you say you are a Christian, I suppose you love to read the Bible." "No, I do not—I don't believe it—

* Entitled: *The Claims of the Roman Catholic Church, examined and tested by Scripture*, by the Rev. Stephen Spochynsky, late Priest of the Roman Catholic Church of Paterson.

I have better books." "Ah, where do you get better books than the Bible." "My priest, Father ———, gives them to me—and if he should see me with the Bible he would *not* pardon my sins till I burned it—or threw it away." How long this portion of our community are to walk in darkness, without a lamp to their feet, and a light to their path, must depend upon Christians to say. It ought to be known that *this is but one out of multitudes* under the same influence. Nor do they live by themselves—they are in our families, mingling with our children, and frequently instilling into their youthful minds the superstitious influences of their Church. This woman subsequently bought a Bible, and told me, that now she begins to feel that the Bible is the *only* rule of faith, and able to make wise unto salvation. I now hold a prayer meeting in her house.

There are four sick persons, whom I daily visit, and *two* of them have refused the services of the priest, telling him that they are not willing to remain any longer in "darkness" and "superstition," but that they are desirous to obtain the light of the Gospel. One of them desired me to take away her beads, as a proof of her hatred of the Church of Rome.

My dear sir, will you not remember me at the throne of grace, that the Holy Spirit may put words in me to speak the truth with boldness to these slaves of superstition, and that God will abundantly bless my feeble labors, in the bringing of souls to Jesus?

During the month I have held six meetings for prayer, and all have been well attended. Two Bibles have been given away; two persons have been led to attend Protestant churches regularly; seven children gathered into the Sabbath-schools; five into day schools; one hundred and eighty-three visits have been made; one hundred and fifty-four tracts have been distributed.

Our French Missionary in Troy, New-York, is much encouraged in his labors among the French Canadians residing in and around that city—of whom there are several hundred families. He is cheered by finding some souls who have not heard the Word of God in vain, but have found the way of life and peace.

A greatly valued Missionary among the Romanists reports as follows:

"I find by my memorandum book that during the past month I visited 240 Roman Catholic families; distributed 340 tracts; induced 8 children to attend Sabbath-schools, many others are willing to attend too, but their parents wish them to remain at home until the weather becomes milder.

"I held 106 conversational meetings in private families. The subjects were, 'Is Christ a sufficient Mediator? Or shall we have the Virgin Mary

or any other saint or angel, as assistant intercessors.' 'What is the use of penance if Christ's blood cleanseth us from all sin? And if he is the only mediator and Saviour?' In some of these I felt happy, inasmuch as the people seemed to appreciate both me and my conversation. In all my conversations, after proving that Jesus is our only mediator and advocate, I was particular in exhorting them to go to him and get themselves washed in his blood. When I called on them again, many of them told me that they went the following Sabbath to hear Dr. B* * *, Dr. A* * *, and Dr. C* * *, and I must say they seemed pleased.

"I prayed with thirty families, and gave to destitute ones 12 Bibles which were joyfully received.

"I have twice visited the Rev. Mr. * * *, a Professor in the Roman Catholic College in this place. He received me kindly both times, and accepted the first time a tract entitled 'True Prophecies,' which he answered, and gave to me in manuscript, but said that he read it (mine) and found nothing in it he could object to. I then gave him two, one entitled 'Romanism Contradictory to the Bible,' and the other, 'Twenty-two reasons for not being a Roman Catholic.'

"In addition to the remarks just cited—giving tracts and receiving the first one, together with its answer in manuscript, we had the following conversation.

"His first question was, 'Why are you not a Roman Catholic.' 'I was once one,' said I. 'Indeed,' said he. 'Then don't you know that none out of the Holy Roman Catholic Church can be saved?' 'I don't know any such thing,' said I. 'But I know the contrary, and can prove it to you from the standard of my faith—the Bible.' He began then to speak, and I thought he was going too far with his sophistry, (as I am acquainted with their Jesuitical tricks,) I said, 'Stop sir, you seem to have all the conversation to yourself, please allow me, like Paul of old, to stretch forth my hand and speak for myself and the Holy Gospel which I maintain.' 'O yes,' said he, 'speak on.' Then I began by showing him that all Romanists instead of being under '*Grace*,' as Paul describes, are under *Law*, under the principle of the old covenant, that is, the principle of bargain or condition—duty performed and reward deserved, or duty neglected and penalty incurred. 'Then,' said he, 'what do we do with the Gospel?' 'Why of course,' said I, 'you lavish all the riches of revealed *Grace* on the sacrament of Baptism, and then for all who sin after Baptism, you have nothing better than what you expressively call a new law. The working out of this new law becomes, of course, a most important matter, and to this end the Church of Rome, has invented the sacrament of penance, connected then, as this is with auricular confession and the absolution of the priest. It brings every real Romanist into habitual contact with his priest, as the keeper of his conscience under violations of this

law.' 'Thus, then,' said I, 'the penitent is practically estranged from christianity as a thing exhausted on his baptism, and becomes busily engaged with the Church of Rome as the only engine of his restoration and salvation.' 'Now, sir,' said I, 'do you teach the one atoning sacrifice of Christ here? Most certainly not,' said I, 'and this is one of my reasons for leaving the Church of Rome.' 'O,' said he, 'you take very, very wrong views of the Church of Rome.' 'Well then,' said I, 'if there is any other way of getting to heaven by the Church of Rome than this way, I should like to know it.' Our conversation here closed, by reason of his proceeding to discharge his collegiate duties for the remainder of the day. And so we shook hands, and bid each other good-bye, and separated. I think the manner in which I spoke to him, and the words which I used, accompanied by the Holy Spirit, will affect him. He seems very kind.

"I have many, very many things of interest too numerous to communicate, but the young man whom you sent to me, Mr. * * *, can relate many things of interest to you; also Mr. * * * can mention one instance of my work in the field of my labors.

"I am very much encouraged in my work, the Lord seems to be owning and speeding His word."

An Irish Evangelist who has been laboring for a few weeks with great success in one of the largest of our western cities, says that an "effectual door" is opened for the entrance of the Truth in that place, so far as the Romanists are concerned. In fact, he says "the door is *off its hinges*, and the key lost!" All this is very *Irish* and expressive, though not exactly in the *Apostolic* sense. Nevertheless the following extracts from his letter will show that the door *is* certainly *open* for doing much good there.

"I shall now give you an account of some of the proceedings of yesterday, as we commenced our Sabbath-school with twenty-nine Roman Catholic children. All seemed delighted; all behaved with the utmost propriety; and while brother M* * * was engaged in prayer they all kneeled down, and commenced repeating every word he said. Three Roman Catholic women helped us in the classes, and an Irishman who spoke Irish, said he would rally out more for next Sabbath, and would come himself. I addressed a Sabbath-school last Sabbath morning, and requested them to collect clothing for our school; and yesterday morning I preached in the same church, and when I went into the Sabbath-school room there was a pile of clothing ready for me, and this week they are to bring me more. And when I went into the pulpit I preached from 1st Corinthians, 16th chap. 9th verse, and read other verses of that chapter, and pointed out the apostle's appeal to the

churches for their aid and co-operation in his missionary work. I then applied the subject to our Society's extensive operations in this country and in Europe also, and related interesting particulars connected with my own manner of proceeding among the Roman Catholics, especially the Sunday schools, the clothing for the children, and sometimes their parents also. And then showed how wide and effectual a door was open. This, I showed, was true of the door, which is now opened in the city of * * *; that at two o'clock we were to open a Sabbath school of Roman Catholic children within two squares of where I then stood. It produced a deep impression upon the congregation. And at two o'clock, when Brother * * * and his wife, and myself went to the school, there we found the superintendent, and one of the teachers of the Sabbath school from the same church before us, and they turned to and helped us, and were deeply interested.

"When I preached to that congregation in the morning, I got thirty-eight subscribers, and a quantity of clothing, and after our Sunday school was over I went to * * * and preached at night in the Presbyterian church, of which Rev. Mr. * * * is pastor. Our cause had never been brought before them. They were deeply interested, and promised at some future time to take up a collection, and include our Society in the list of benevolent objects. They gave me ten subscribers."

In a subsequent letter this Missionary reports that the number of Roman Catholic children in his Sabbath-school had increased to eighty, and that he expected that there would be one hundred on the Sabbath following.

An Irish Missionary writes as follows from another important city in the West, whither he has been sent:

"It is now a fortnight since I commenced my labors in this city, and much of my time has been occupied in seeing the members of the local committee, and obtaining information from them respecting my work. There were other matters also, of a personal character, to which I had to attend; but I have visited numbers of my countrymen notwithstanding, whose moral condition is truly deplorable. I presume Mr. * * * has told you all about them in his reports; so that there is no occasion for me to be reiterating the same thing. Let me say, however, that a skilfully organized band of priests and sisters of charity, with that most important auxiliary, a popish newspaper, are doing their work amongst the poor deluded people.

"As I was around visiting, from house to house, a few days ago, I dropped into a poor shanty. The man of the house lay on a wretched bed, suffering from an attack of fever and ague. I fell into conversation with him,

and as he lived in the vicinity where I hold one of my Sabbath schools, I asked him if he would not let his children go to my Sabbath school and I would do them good. He said he would not—the priests were against children going to such schools. 'Is not this a free country?' said I. 'Yes,' said he. 'And are you going to be a slave to a priest in this free country,' said I, 'and do nothing but as he shall command you?' 'Well, sir,' said he, 'I know it is hard, but what can I do, when he would call out my name before the whole congregation, and make me a marked man, and turn all my friends and countrymen against me.' The wife, however, was more independent, and said she did not care about the priest—that the children should go wherever she pleased; or something to that effect. Thus you see how hard it is to do anything when the priest wields such a potent influence over their minds; nevertheless, I had between forty and fifty Catholic children attending the Sabbath school yesterday, in this very same locality. The other Sabbath school has declined very much indeed. The first Sunday I had but one, and the second two, but I expect there will be a good attendance hereafter. I believe many of the children were not aware of my coming. In another house I visited, one man told me he would go to church with me. I read for him a portion of the third chapter of John, to show him that he should be born again of the Holy Spirit, or else going to church would avail him nothing. Poor man! Nicodemus was not more astonished at this (to him) strange doctrine, than he was, although he is an old man and the father of many children. I knew this man in the old country, he was a respectable farmer, and rather intelligent—could read and write, and knew his own religion as well as could be expected from a man in his circumstances: but to be born again of the Holy Spirit, was a mystery to him, and it is a mystery to every papist in the world. How infatuated then must those be who think that the Church of Rome teaches the doctrine of Christ. There were some more men and women in this house, and none of them, except the woman of the house, seemed to care much about the priests. But she was very bitter and cursed the Bible.

This is a very important field for a missionary.

Our French Missionary in Vermont finds much to encourage him in his visits and little meetings among the Canadians residing in many of the villages in that State. He gives an interesting account of the reception of the newly-appointed Roman Catholic Bishop of Burlington, who though a Frenchman, speaks English with some fluency. In his first Episcopal tour through the State, the poor Irish Romanists manifested their exuberant joy by getting drunk in some places, and had to be conducted to prison by the constables! Our Missionary thinks that this is rather an inauspicious beginning of the labors of his "Grace

and Greatness" as he calls him in his peculiar idiom. Withal, he says that the Bishop has intimated that he will have no Irish or Canadian priests, as soon as he can get others from France. How true it is that the Church of Rome is an *exotic* among us in a great degree. Archbishops, Bishops, and priests are nearly all foreigners. And so too are the great majority of their people.

An excellent Irish Missionary in a large town in one of the Middle States, reports that he had visited during three months 490 Protestant families, made 1,415 visits to Roman Catholic families, read the Scriptures in 338 families; prayed in 257; visited 187 German families; distributed 4 Bibles, 12 New Testaments, 278 Tracts; held 39 prayer-meetings, and gathered 30 children into schools.

The German Missionary of the Society who labors in the same place has much success in his work.

Foreign Field.

FRANCE.

Our Readers will be informed, by the following letter from the Evangelical Society of France, of the state and prospect of things in France.

Paris, January 4th, 1854.

"Since we wrote last, we have held several conferences to examine what was to be done. We are contemplating a direct application to the Emperor; we intend to apply to him in the name of the Christians of various ecclesiastical position. The claims of the Christian conscience shall be energetically asserted. In my next letter I hope I may send you a copy of our Petition, together with some details concerning the important step in contemplation. To-day, I mean to show you, from some extracts of our correspondence, what is the seriousness of our situation. I will quote, first, a few lines of a letter which our colleague Pastor Audebez, has written to our committee, concerning the work at Alençon:

"'If I had written yesterday morning, as I intended to do, I should have had only glad tidings to impart concerning the work of the Lord here. The chapel has not ceased to be full on every Sunday morning, and to be crowded on every Sunday evening, as well as on every Wednesday evening. It is truly delightful to witness the manner in which

these people flock to the chapel, place themselves, and listen to Gospel preaching. The first Sunday of the month was one of the happiest days in my life. Pastor Porchat performed the morning service: the chapel and the galleries were so much crowded that if there had been two or three persons more, we should have been obliged to open also the room adjoining to the chapel; at two o'clock we took the Lord's supper; the communicants were twenty-one in number. The chapel was as much crowded as in the morning; the seriousness, the silence, the collectedness of the audience, would baffle all description. Tears were falling from the eyes of many. I distributed the Holy Communion as I had done before: and I am resolved to do always the same: at the evening service the chapel was more than usually crowded. The chapel, the galleries, and the room adjoining the passages were full of hearers; I preached on these words: John vi. 6. 'wilt thou be cured?' From the feelings which I experienced at the sight of such an audience, from the joy I felt, I could not sleep the whole night. But, alas! That was too delightful, too cheering to be of duration. Yesterday, about two o'clock, when Mr. and Mrs. Porchat were preparing to return to Mamers, and while we were rejoicing at the thought that some degree of liberty might still be left to us,—the maid-servant of the *Procureur Imperial*, (the public prosecutor,) brought me a letter which runs as follows:

"'Sir,—I wish to speak to you; and beg you will call upon me, at my chambers, at the Tribunal, where I am to be found every day from twelve to four o'clock. Yours very truly,

"'The Procurer Imperial. E. Z.'"

"I need not mention the effect which this note produced upon us all. We were thunderstruck; we understood at once that the time of trial was come: trembling and dejected, our friends parted with us, and I hastened to call upon the public prosecutor. I appeared before him with a good conscience, and he could not but notice it, from the calm manner in which I answered his questions. He was very civil to me. He said the most flattering things concerning my conduct and my character. He said that I was known to and much esteemed by all: but that my situation was not regular; that I was not licensed to hold religious meetings at Alençon, and that I must ask for an authorization from the Government, or a legal prosecution must be carried on against me." Since that time M. Audebez has had several interviews with the public prosecutor, and with the Prefect of Alençon; and the consequence has ever been that he must procure a license or sustain a legal prosecution. M. Audebez is now in Paris, applying to the higher authorities, in order to avert the threatened blow. When the result is known we will not fail to acquaint you with it.

"I must now inform you of what is going on in the Haute Vienne. You know that twelve schoolmasters and mistresses were prohibited from teaching publicly. We applied to all the proper authorities, to vindicate our rights; but we have not been successful. Well, in spite of all those difficulties the work of God is on the advance: witness the following lines from a letter of M. Lenoir, Pastor at Villefavard:—

"As regards the state of the work at Villefavard, I am happy to say that it gives me greater satisfaction than it did even in more favorable times. When the severities of the government fell upon our schools, and somewhat overawed our people, I could not forbear casting a desponding look at our work. Of all the benefits imparted to that country by the Gospel, the schools were the most highly esteemed. Before Protestantism was settled at Villefavard, the mayor of that commune was the only man who was able to write, and he wrote letters for all the villagers. Now-a-days, all the children are able to read, write, and cast accounts, so that the new generation is far superior to the old. Our adversaries were well aware of it, and they directed all their attacks upon this point. The heads of families protested, and manfully asserted their rights, but all was to no purpose. These Evangelical schools, which were dear to them, are now prohibited, and when the heads of families complain, the answer is: 'the Catholic schools are open to your children; send them to these schools, or leave them in ignorance, for your Evangelical schools shall never be opened.'

"What will the parents do? Was the question I put to myself; will they suffer their children to lounge about the streets, while the Catholic children attend school every day? And, if they send their children to Roman Catholic schools, what will the fate of our work be, whose whole hope lies in these children? well, though our people are but ignorant and weak, they have manfully stood their ground, the villagers of Villefavard have proved that it was not in vain, that the Gospel had been announced to them for years. You can have no idea of the continued attacks made by our enemies upon those villages, in order to shake their fidelity, and to bring them back under the yoke of Romanism. Thus, the Government Inspector has used the most disgusting flatteries to the authorities of the commune, in order to obtain their aid. 'Aid us,' said he, 'we are anxious that our schoolmaster (a Catholic) should be appointed public teacher at Villefavard; and, if we cannot succeed, then you will be at liberty to shape your own course.' The deputy mayor (a Protestant) answered him: your schoolmaster will not find in the whole village a *hole* to lodge in, nobody will send their children to his school; and I advise you not to mention that you have come to that purpose, for you will be very ill-treated.

"The head of the college of Magnac-Laval, who is a priest, was more frank in his admissions. He said to the Mayor of Villefavard: 'It is need-

less to argue any longer; go to mass next Sunday, your people will follow you, we will give you a good schoolmaster, and you will all be quiet.' The answer was: 'We had rather have our heads cut off than go that length.' The head of the college answered nothing, and retired to his closet.

"One of our pupils, who lives three miles from the village, would never consent to attend a Catholic school since ours has been shut. The priest of his village tried everything to allure him; that excellent boy refused to accept a bribe of thirty francs which was offered him. He always answered: 'If the Protestant schools be opened again, I will attend them; if not I will attend no other.' There is another boy who, despite of the cold and the distance, comes every day to the house of one of his relations to learn to read and write, though he lives three miles from the place, though the roads are nearly impassable, and though there is a Roman Catholic school in his vicinity. I see very frequently in our place of worship some of those children who had attended our schools, and who live in the neighboring villages. In order to compensate for the loss of our public schools, we shall instruct the children in their families. That course will be difficult, owing to the distance, to the badness of the season, and to the state of the houses, which are ill constructed, and ill fitted up, and to the incapacity of the villagers of watching over the instruction of their children. But the parents give their assent to that mode of instruction, which is a fresh evidence of our good will towards them. I hope they are sensible of their increased indebtedness to the committee, for the increased expenditure; since instead of one schoolmaster, we must have two.

"If our work is abundantly blessed even where it is counteracted by the authorities, it is equally blessed when it can be freely prosecuted. In Paris the work of Evangelization is on the advance. Our schools are wonderfully well attended; we have numbers of Roman Catholic pupils. Our places of worship are full; souls are being converted. But, in another letter we will give more details concerning the Evangelization of the metropolis.

"In my last letter (Dec. 19) I mentioned a *Christian Review*, which was to be set up by some of our friends and colleagues. That Review will be a means of evangelizing the more enlightened classes. I will quote here a few lines from the Prospectus:

"'The number of unsettled and drooping minds is increasing every day, amidst the enlightened classes there are many hearts longing for other blessings than earthly comforts, passing affections, the vague and abstruse tenets of Rationalism, the creed and discipline of a religion where man is ever placing himself as a separating wall between God and the conscience. It is the duty of the Christians who know the living and true God, the Saviour accessible to all, to draw near to these inquirers after truth, and to bring them words which may answer their questions, their doubts, and their yearnings.

We have a great duty to fulfil; a deep conviction urges us to set at work, to appeal to our friends, and to propose the setting up of a periodical destined to satisfy those wants. These wants, originating in our one great want, are as various as the minds which experience them. We must look for them in all the spheres of the thought and soul. Science, literature, the fine arts will concur, in our periodical, with the religious facts, and the development of the essential truths of Christianity, in showing how much the Christian is vital and fruitful, and how much every thing is incomplete and erroneous, apart from the pure aspirations of the Christian spirit. Our periodical shall be a review, not an ecclesiastical or theological review, but merely a *Christian Review*.

"'We solicit a systematic and efficient co-operation from all the friends of the Gospel, in all the countries of the French language and elsewhere; we remind them that the time at which we set at work is one of the most serious times that a society may have to go through. Apart from the religious movement, there is a dreadful moral stagnation. How many, among the most distinguished men, could say in the words of Seneca: "*non tempestate sed nausea vexor;*" yes, weakness, despondency, disgustare everywhere, except in the hearts of Christians. Let a new Christian publication tell the world that, in the shipwreck of its illusions and hopes, the disciples of Jesus Christ have a faith which fears no disappointment, and which experience makes stronger and stronger; that, like their predecessors, they have words of eternal life to say to any society which is sinking in despondency, to our society such as it has been made by Pharisaism and unbelief. We have named the two adversaries that Christianity has had ever to encounter, which we shall encounter at every turn. But while Infidelity is now sceptical, wavering, tardy, systematic, Pharisaism, under the garb of the ultramontane school, comes forward to destroy every right notion concerning religion and the rights of conscience. No wonder then, if we keep a constant watch over that enemy of the Christian spirit in the social and moral order.'

"In the serious circumstances under which we are placed, a 'Christian Review,' if successful, would be a precious weapon in the great warfare. But the beginnings are difficult. Let our friends in America remember it. Let them consider that if ever it was convenient to support the work of Evangelization in France, it is at the time when a formidable struggle between Christianism and anti-Christianism is at hand.

"With Christian regards, and much esteem, I remain, dear sir, yours very truly."

* * * *

IRELAND.

The following letter gives some interesting notices of ROMANISM AND ITS RECENT DOINGS IN IRELAND.

Dublin, January 3, 1854.

Rev. Dr. Baird,

Dear Sir,—It may be interesting to the readers of your excellent Magazine to know something of the arts and practices of Priestcraft in this part of the old world; and I purpose, with your kind permission, to telegraph, from time to time, *the new fashions of the old lady*, that you may be informed how the system is kept up amongst us in these days of controversy and free inquiry. I might say something about hostility to discussion, and liberty of conscience.

But you have doubtless seen some of the newspaper reports of acts of violence and persecution instigated by clergymen! In several parts of the country priests have been prosecuted and convicted (in some instances under the presidency of Roman Catholic magistrates, and upon the testimony of Roman Catholic witnesses,) for promoting or committing assault and outrage upon Scripture readers, Evangelists, and those who listen to them and receive their instructions. It is to some a revolting spectacle, but to others it is truly edifying, to find that the art of persuasion and the appliances of ghost terrors are insufficient, and that the lowest acts of personal violence are found necessary to keep the people from reading the Scriptures, listening to controversial lectures, and receiving the friendly instructions of quiet and even uneducated men! In Dublin we have lately had a specimen of this with suitable variations. Here the clergy would not like publicly to venture upon proceedings that would do very well for Tuam or Drumsuagh; but something was thought desirable to put a stop to the distribution of tracts and papers containing instruction for the people, and posers for the priests. A Romish schoolmaster, therefore, on his way to the theatre on a Saturday evening, in company with a female, having been encountered by one of the distributors of these offensive missives, who (as this teacher of youth positively swore on the following Monday) "violently thrust a paper into his hand," immediately called the police to his protection, charged the tract distributor with having provoked him to a breach of the peace, prosecuted him the following week before a Roman Catholic magistrate, who sustained the schoolmaster's charge and fined the paper-giver for his public misbehaviour!

You will guess what effect the sentence of the magistrate, and the approval of the priests have had upon the seminary of the prosecutor, and how zealous Catholic parents are taught to patronise such a learned and successful defender of the faith.

But neither the police, the pedagogue nor the priest can stop the circulation and reading of these *dreaded little papers!* I had intended to give you some of our latest expositions of Popery and the Fine Arts.

Some very curious and instructive occurrences took place in connexion

with the "Great Exhibition." I can now give you but a single instance. Among the many specimens of art illustrating the genius of Romanism, which adorned our Dublin Crystal Palace, was a splendid statue of "the Virgin and Child." This became an object of great interest to the clergy, and ultimately measures were taken to secure it for the new chapel at Rathmines, which stands in a fashionable thoroughfare and among a large Protestant population. The image has been "set up." It now stands in a niche outside on the front of the chapel, and multitudes publicly kneel before it, as an object of devotion! It is considered a beautiful piece of workmanship. It is of colossal height. The Madonna is represented as possessed of much maternal dignity and grace. Her right hand is gently extended as if to indicate that she is *instructing or directing her son*, while he is supported on her left arm, and looks into her face with a touching expression of intelligent, confiding and child-like regard! The artist has doubtless given a striking embodiment of the leading sentiment of modern Romanism, that "Mary is the fountain of mercy" and "the Saviour of Sinners;" and this image seems to say to the crowds of superstitious worshippers, that Jesus is a helpless infant in the hands of *Mary and the priests!*

But I wish your American readers to know how piety and pleasure are combined for our people, and how money is raised for holy purposes by our priests.

The following notice was profusely placarded in all public places here for some weeks before the image was set up.

"*The Grand Colossal Statue of our Lady of Refuge, for the New Church of the Rathmines.*

"The Lottery will take place on Monday, 21st. instant, at the room adjoining the Schools, at the hour appointed, from eleven until four. The sum to be realised is to liquidate the expenses for its purchase, as well as to defray the cost attendant on its removal from the Great Exhibition, and its final erection in the *central niche*. Holders of tickets, not paid for, are requested to transmit their prices on or before Friday, the 18th, to the Treasurer, Rev. M. Collier. Tickets to be had, as usual, each day at three o'clock in the Vestry, four-pence each, or four for one shilling."

Many were shocked at the grossness of the gambling ticket in connexion with the names of "Jesus and Mary." But mark the frankness of this little puff advertisement, in expressing the theology of Rome. "The statue of our Lady,"—Jesus is nobody in the business. He is there as the drapery is there, merely to set off Mary, and impress her claims to homage upon the minds of admiring devotees! Alas for the "strong delusions" by which our people are made to "believe!" Many questions have been asked about the *value of lottery tickets;* the true difference between *blanks* and *prizes*,

and *what the successful gamblers* are *to get for their money;* but outside inquirers are left in the dark on these points. Inauguration sermons were preached by two *Protestant ministers*, but the priests offer no information concerning "THE VIRGIN AND THE LOTTERY," if they give any you shall have it. Yours, truly, A. K.

SWEDEN.

One of our Missionaries in Sweden writes as follows:

"I have never delayed so long to write to you as on the present occasion, which I beg you to pardon. I am more hurried than ever, and have now been occupied in overlooking a new translation of Pilgrim's Progress, an additional work, which is also the cause that I must give you a shorter account than usual of myself and brother Ahlfelt. Nor have I got much to say regarding us; we are, alas! unprofitable servants. During the last four months I have been staying in some country parishes in the neighborhood of Stockholm, partly for the sake of gaining more time to write, partly in the hopes of being able to sow good seed of the Word in those else neglected parts. The spiritual darkness, together with the pestilential air of infidelity are no where more common than in the immediate vicinity of the metropolis, a few bright spots only excepted. I have been living in three different parts outside Stockholm, and have read and proclaimed the Word of God to the people in numerous other places whither I have journeyed. Regarding the fruits, I am however often anxious, when I see so little of these, and my work seems to be so without the wished-for results. In the first place I sojourned, there was certainly some movement, the people walked more than twelve English miles to hear me; some spoke with me regarding the state of their souls, and bought of my writings; but what the result has been I do not know. In the other place where I have been, the people seem to be still more deeply sunk into the sleep of death. During the course of several years the Word has been faithfully preached there, but as it seems, only to the hardening of their heart and a judgment on the inconsiderate people. Only a few seem to awake with fear on viewing the state in which they have been slumbering. A young clergyman, Mr. Svensson, and his wife were much altered during this time. They had before that time visited me in Stockholm, but always seemed to me sad and melancholy; now however, while they listened to the Word at our meetings their faces, little by little, cleared up, brightened, and grew hopeful and happy. I hope that He who has begun the good work will complete it to His glory. In the third place of my residence I have only been a short time, and know nothing of the results of my preaching there. With the exception of the time when the Cholera was most severe in Stockholm, and it was considered dangerous to have numbers

assembled, I have continued to have my meetings in Stockholm in the usual locality. More power of the word is evinced there every day, God be praised! When however we see the numbers as yet untouched, and the work that remains, I sometimes fear. But the Lord has other thoughts, and ways, and means than we have.

Brother Ahnfelt has been more restricted in his activity as a preacher during the last months than usual. I believe however it has been a good time for himself. You know what the human heart is in itself. It would never do for any one to live in a constant flow of gifts and powers, with constant apparent blessing in glory and success. When Christian had been in Palace Beautiful, and had there been refreshed with its delights, he was obliged afterwards to descend into the Valley of Humiliation. When the earth has been in fallow, it bears with new power of growth richer fruit when again cultivated. Thus I understand the will of God in regard to Ahnfelt and myself; when he sometimes seems to keep us under restraint. Brother A. has, during this time, mostly been in Stockholm, where he has been occupied in publishing a new edition of his songs, and now and then strengthened and encouraged friends in private circles. He is under sentence of law. A fortnight ago he received the call to appear before the bar, which call has been long expected, and if it is the will of God he will appear before the Court next Spring. His crime is his having read, sung and spoken about the only true God, and Him whom He has sent. It must here be remarked that he has most faithfully adhered to the doctrines of our Church regarding the heavenly truths. He has, however, not been *all* that time in Stockholm. Twice he has been for a short time to the towns of Gefle and Upsala; sometimes with me in the country, which was a mutual encouragement. We held some meetings at which he sang and I spoke. These were very pleasant meetings, and we hope and trust in the promise of the Lord that His word shall not proceed forth in vain.

What can further be of interest to you regarding our present position, if not the two great questions now pending at the assembly of the Diet, that of religious liberty and that of the fabrication of brandy? Both of vital importance. Next time I hope to be able to give you some accounts of how the Diet goes on. May our Lord and Master, who governs nations and kings and their councils, govern all to the good and welfare of His kingdom! We believe that he will do so; we pray according to His promises, and we expect to see how gloriously He will make His cause to prosper. Pray for us, and keep Sweden in your thoughts! We bless you for all your love and good will to our poor land. May God be with you!"

We have letters from South America, Hayti, Canada and Sardinia, which are very encouraging in their tone and details.

Just as these pages are going to press, we have received letters from *The Central Protestant Society of France*, together with the quarterly bulletin which that Society issues, from which we gather several interesting facts.

One is that the Preparatory School of Theology, which that Society opened last year at Paris, has twelve young men who have the service of the Saviour in view. The Society reports well of the young men at Montauban and elsewhere who are pursuing, at its expense, their studies for the Ministry. All this is encouraging.

The pastors, evangelists, school-teachers, and colporteurs employed by the Society are laboring with zeal and success. The opposition of the government has entered a new and remarkable phase—that of requiring even the pastors of the National Church who keep dépôts of Bibles in their houses, as many of them do, in order to supply newly married people with the Word of God, as well as Romanists and others, to take out *brevets* (or licences) as *booksellers.* At least this has been the case of Pastor Fournier, of Negrepellisse, (near Montauban) in the south of France. Whether this is according to a *general* order of the central government, or only the act of the Prefect of the Department of Tarn and Garonne, remains to be seen. It is altogether a remarkable affair.

It is clear that Rome is put to all sorts of devices in order to carry out her schemes of hatred and opposition to the spread of the Truth in what she has long considered, and truly, a very important part of her domain. But Christ is stronger that Rome.

Movements of Rome.

We have been looking with no little interest into "the Metropolitan Catholic Almanac, and Laity's Directory, for the year of our Lord 1854," published at Baltimore by Fielding Lucas, Jr. The editor states in the Preface that the Statistics are derived from returns ordered by the Bishops. We copy two paragraphs from page 279.

"From the summary here presented, and preceding statements, it follows that in the United States there are 7 archbishops, 32 bishops, 1,574 priests, and 1,712 churches, distributed among 41 diocesses and 2 apostolic vicariates, and showing for the past year an increase of 9 diocesses, 1 archbishop, 6 bishops, 113 priests, and 167 churches. During the year 37 priests departed this life, 6 were elevated to the episcopacy, and besides these,

about 100 whose names appeared on the catalogue of 1853, and others, are not reported for 1854: whence it appears that the total accession of priests during the year was upwards of 256!

"The figures of population in the table are those returned by the Most Rev. and Rt. Rev. Bishops: but as they are not complete, we forbear any hypothetical estimate of the total number of Catholics in the United States, in regard to which there exists so vast a difference of opinion. On this subject we beg leave to remark, that with a view to procure such data as would afford the basis of a correct estimate, we adopted measures to obtain from the parochial clergy throughout the country their own estimates of the number of Catholics under their charge, and also a statement of the deaths that occurred in their respective parishes or missions during the year, that is, from August 1852 to August 1853. With data of this kind it would be easy to determine, with considerable accuracy, the Catholic population of this country. Our efforts, however, having in a great measure been frustrated, we can only express the hope, that another attempt to procure the necessary information will prove more successful. In the Archdiocess of Baltimore, reports on the subject of population were received from a majority of the parochial clergy, but not from all. We respectfully request the Most Rev. and Rt. Rev. prelates and the Rev. clergy to co-operate with us in this interesting investigation."

The number of Romanists in the United States was in 1853, according to the reports published in this Almanac, which, as the reader perceives, were not complete so far as a few diocesses are concerned, was 1,728,600. This is quite below the mark, without doubt—but *how much*, we cannot say. Archbishop Hughes, who is in the habit of dealing in large figures where Romanism is the subject, and very small ones where Protestantism is in question, supposes there were *three millions and a half!* Bishop O'Connor, (now of Erie, Pennsylvania,) goes further, and says that there are *four millions.* The gentlemen at Baltimore who made the Catholic Almanac are far from going so high. We think that there may have been as many as *three millions*—but cannot speak positively. They are certainly increasing rapidly—from *immigration*, not *conversion.*

The reader will see at a glance the strength of the Church of Rome in this country, (according to the Almanac of which we have been speaking.) from the following summary: 7 archbishops, 32 bishops, 2 vicars-Apostolic, 41 diocesses, 2 vicariates-Apostolic, 1,574 priests, 1,712 churches, 746 other stations, 34 ecclesiastical seminaries, with 507 students, 20 colleges with more than 3,000 students, 112 fe-

male academies, and 1,728,600 people (men women and children) who profess the Romish faith.

Rome and the King of Prussia.—For some time past the Roman Catholic Hierarchy in the kingdom of Prussia have shown a most aggressive and even insolent spirit. This has been especially the case in Rhenish Prussia. They were probably encouraged to take this ground from the fact that the king, frightened by the course of the liberal party in 1848, who were for the most part Protestants and infidels, acted for some time as if he thought that security for his throne was to be found only in the aid of Rome and her principles, rather than in the doctrines of the Reformation. Most certainly he was right, if, abandoning all his former notions about a Constitutional government for Prussia, he was determined to seek for repose and protection in despotism. Rome was not slow in learning the inclinations of the royal heart, and soon began to set in motion all the machinery at her disposal; nor is her influence small in that Protestant kingdom; for out of the sixteen millions and a half of its inhabitants, something like six millions are her followers. For a while things went on promisingly for her hopes. In the provinces on the Rhine, as well as in some other parts of the kingdom, she succeeded in getting the police to prevent or greatly hinder Protestant efforts to spread the Truth. Our readers may remember that the Rev. Mr. John G. Heinrich, of Langerfield, Barmen, (Rhenish Prussia,) was condemned less than a year ago, by the Court of Hagen, to two weeks imprisonment for preaching a sermon* in which some of the great errors of the Roman Catholic Church were refuted. And this was done through the influence of Rome!

Emboldened by these successes, Rome has gone farther. The Bishop of Treves—the same, we suppose, at whose invitation eleven hundred thousand deluded and ignorant people, a few years ago, flocked to that city to see an *old coat* which it is pretended belonged to the Saviour—issued a proclamation recently, on the authority, it is said, of an Apostolical Brief, "ordaining that in cases of marriages of different confessions"—that is, where the parties are of different religions—"the Protestant bridegroom shall take an oath to the bishop, or priest whom he shall appoint, to bring up his children in the Roman Catholic Church." To counteract this, the king of Prussia has issued an order to the army, over which he has direct authority, setting forth that he shall

* We gave this sermon in English, in the Magazine for September last.

instantly dismiss from his military service any officer who accedes to their requirement, which he characterizes as dishonoring to the man and insulting to the Evagelical or Protestant Confession. This is the renewal of the old quarrel which the king's father had with the Bishop of Cologne, in the year 1836, and which caused an imprisonment of the Bishop for months, and suspension, till the day of his death, from his episcopal functions.

View of Public Affairs.

In most of the Legislatures of our several States that have held their sessions during the present winter, the subject of Internal Improvement has demanded and received much consideration. It is really cheering to see to what an extent the making of Railroads is advancing in almost every State in the Union. Indeed, we are not sure that there is even one exception. From the Lakes to the Gulf, and from the Atlantic to the Pacific, there is not, so far as we can recollect, a single organized State in which this great *bond of union*, as well as great facilitator of trade and of travel, is not extending its power and influence. Indiana has more railroads than France!

In several States the Temperance question is a great subject of discussion. This is so in New-York, New-Jersey, Pennsylvania, and some others.

In Congress the "Nebraska Bill" is the absorbing subject of interest. At the time of this writing (March 3d) it is on the point of passing the Senate, by a large majority. It has been but little discussed, and only incidentally in the House of Representatives. The subject is exciting more and more interest in all parts of the country. Our prayer is that God would guide to such a decision as will tend to the promotion of His kingdom, and the best interests of our country. It is not easy to see what will be all the great bearings of the proposed measure, should it be adopted.

Whilst large appropriations of public lands are making in Congress, in behalf of Railroads, it is cheering to see that there is a prospect of effective aid being secured from the same quarter, for the benefit of Institutions for the Indigent Insane, through the efforts of that indefatigable philanthropist, Miss Dix.

The note of war becomes stronger and louder from Europe. England and France are putting forth great efforts to meet the exigency with the vigor which it demands. Large forces are now on their way from both countries for the East. It would seem as if war between France and England and Turkey on the one hand, and Russia on the other, was inevitable. Still, all depends, (humanly speaking,) up to this moment, on the course which Austria and Prussia—especially the former—will pursue. If they should go firmly with France and England, there can be no war—at least not one of long duration. It is evident that none of the four great Powers, which espouse the cause of Turkey, really desires war. They are all afraid of its issues. All have an enemy *at home*, excepting England, (nor is *she* quite secure,) more formidable by far than Russia, with all her vast as well as exaggerated resources.

Much mystification still hangs over Count Orloff's mission to Vienna. It is supposed to have been to secure the strict neutrality of Austria, in case her co-operation with Russia could not be gained. Time will soon throw much light on this subject, as well as many others.

In the meanwhile, the allied fleets in the Black Sea have done no more than make excursions. Indeed, the season of the year, and the nature of that boisterous sheet of water, have admitted of nothing more. To attack the Russians is out of the question until war has been declared; they could only defend the Turks, if necessity required.

It is evident that at the last dates, the Russians were preparing to make a great attack on the Turkish forces in and about Kalafat—the only point north of the Danube which the latter hold. Something decisive has probably happened before this time.

The next few weeks are big with important events. But who can tell us what they will be? War on a great scale, and causing great agitations, and attempts at Revolution in Italy, Hungary, Poland? Or, is all this movement to subside into peace and tranquility, and things resume their former position? We must wait—nor shall we have to wait very long. "*The Lord reigneth*," this is ever our strong tower.

Just as these sheets are going through the press news has come which leaves scarcely a ray of hope that peace can be maintained. We may expect soon to hear of great events.

Juvenile Department.

DIALOGUE No. 13.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Seventh Conversation.)

Father. Where did we end, my dear boys, at our last conversation?

Eddie. With the *Revocation of the Edict of Nantes*, the dreadful persecutions which took place in France about that time, and the emigration of so many Protestants.

Father. Yes, that is true; I told you that it is estimated that half a million of Protestants suffered death in France about that time, and seven hundred thousand fled to foreign lands.

Willie. Why that is a great number of people for such a country as France, whose population could not have been as great as it is now.

Father. It was probably not half as great as it is now; for now it is computed at thirty-six millions.

Eddie. And many of these people who suffered so much for their religion were among the best people of the kingdom—among whom were not only *farmers*, but also *mechanics* and *ingenious artizans*, such as expert weavers, and others—as I read the other day in a history of those times.

Father. Yes, these exiles greatly blessed and enriched other countries by their industry and skill; but the death or emigration of so many good people was a great loss to France.

Willie. What became of those who could not fly from France—for I suppose that *all* could not get away?

Father. There remained, it is supposed, half a million of Protestants, very much scattered and discouraged, and in many cases reduced to poverty by the confiscation of their property. Besides this, their pastors were all dead or in exile; so that for a long time many had almost no opportunity to hear the Gospel. All their church-edifices were destroyed, or taken from them. Even their *religious books* were destroyed whenever their persecutors could get possession of them. So much so, that it is not possible now to find a single copy of many valuable Protestant works which it is known were once in existence in that country.

Eddie. How long did this dreadful state of things last?

Father. From the year 1685 almost till the year 1789. During the last few years of that period of more than one hundred years—extending through the last part of the reign of Louis XIV., the whole of that of Louis XV., and nearly all of that of Louis XVI.—there was some relaxation on the part of the government, and a few Protestant ministers of the Gospel began

to preach somewhat openly. In the year 1786, just one hundred and one years after the Revocation of the Edict of Nantes, Louis XVI. issued an edict in favor of the Protestants, which secured to them some of their rights.

Willie. But who were those ministers you speak of, and where did they come from?

Father. They were nearly all Swiss, and came from the city of Geneva and the Canton of Vaud. The most distinguished of them was a Frenchman, whose name was *Paul Rabaud*, some of whose descendants I became acquainted with in the south of France.

Eddie. But, dear Father, how did the Protestants in France do without pastors and churches for so long a time?

Father. Very poorly indeed. At first, and for many years, some of those ministers who had taken refuge in Switzerland, Germany and Holland, returned from time to time, and disguised in the dress of peasants, traversed the country in stealth, visiting their poor brethren, holding little meetings in their houses at night, baptizing their children, and administering the Lord's Supper to the grown people. In some parts of France, especially in the Cevennes Mountains—between Lyons, or St. Etienne rather, and Nismes, they held meetings in secluded vallies and ravines, appointing men as sentinels at a distance to give notice in case the *dragoons* of the government should be seen to approach for the purpose of breaking up the meetings. And often it happened that their enemies, finding out these meetings, broke them up with great violence, killing and wounding the people without remorse. These meetings in the mountains and other retired places, were called by the Protestants of France "*The Churches of the Desert.*" A gentleman of my acquaintance, (Mr. Charles Coquerel, a lawyer, and brother of the celebrated preacher at Paris of the same name,) has written a most interesting History of these CHURCHES OF THE DESERT, in two large volumes.

Willie. Those were dreadful times. It was no light thing to be a Protestant in France in those days.

Father. No indeed, my dear child. Protestant parents had many difficulties to endure in bringing up their children. The Roman Catholic priests and nuns were constantly trying to entice the children of Protestants into their schools, and to their churches. No Protestant could be a lawyer, a physician, or even anything more than a common soldier or sailor; or at most a petty officer in the army or navy. Everything was done that could be, to make them feel degraded, and so to induce them to abandon the despised Church of their fathers, and go over to the Roman Catholic Church, through which alone lay the road to honor, or even respectability.

Eddie. I wonder that the Protestant Religion did not become extinct in France during that long night of one hundred years.

Father. It did indeed become well nigh extinct. There were once

seventeen or eighteen hundred Protestant Ministers, and at least three or four thousand congregations, large and small, in that country. And about one hundred years ago there was just *one* Protestant pastor in all of what used to be called *France*—that is, the France of the present day, with the exception of ancient *Alsace*, along the Rhine, containing about a million of people, which France took from Germany, and whose inhabitants (a majority of whom are Protestants) had their religious rights secured by treaties with the Germanic Empire. Protestants were occasionally put to death by judicial authority in France down till the year 1773 or '74! But at last deliverance came. In 1787 La Fayette proposed, in the Assembly of the Notables whom Louis XVI. had been compelled to convene, that the Protestants, so long down-trodden, should have their rights secured to them. But this proposition was not adopted. Two years later the Revolution began, and the year following the first Constitution that France ever had was adopted. *It gave to the Protestants their rights;* and for the first two years and more the Protestant ministers that were in the country or had come into it from French Switzerland, preached the Gospel without molestation. But soon Robespierre and his Infidel party abolished Christianity outright, shut up the churches, and banished or put to death the Roman Catholic priests. This was the commencement of the *Reign of Terror*, as it was called. The Protestant ministers, who were but a handful, retired, for the most part, to Switzerland.

Willie. I once heard you tell of a Protestant minister who remained in Paris during all the *Reign of Terror*. How did this happen?

Father. That was Pastor Marron, a Swiss gentleman, who because he held the post of chaplain to the Dutch Embassy had the flag of Holland over his head, and *it* (under God) protected him; so that he preached every seventh day, (the Christian Sabbath,) and every tenth day, (the *Decade*, or holiday of the Infidels,) to a very little congregation in his own house. He was the only man who as a minister of the Gospel, did openly, as it were, *keep the Sabbath in its place*, for several years.

Eddie. But why did the Infidels abolish the Sabbath, which seems so necessary as a day of rest for both man and beast, and which God has commanded us to keep?

Father. Because they had become disgusted with what they called Christianity, which was nothing but the Roman Catholic religion. They knew no other Christianity than that. Voltaire, Diderot, d'Alembert and Rousseau had written this sort of Christianity into contempt, and the great majority of the French, knowing nothing better in the shape of Christianity, became Infidels, and many of them extremely bitter in their enmity to even the name. So far did they go that the National Assembly changed everything.

They not only abolished the Sabbath and shut up the churches, but they changed the names and the order of the months; whilst the masses, intoxicated with their vain notions, proceeded so far at Paris as to vote at some of their public meetings, that there is no God. They voted that the soul is not immortal; and of course that there is no future state of rewards and punishments! They even carried about the streets, in a procession, a beautiful but worthless woman, and placed her on the altar of the great church of Notre Dame, and called her the *Goddess of Reason!*

Willie. What a state of things!

Father. It was indeed dreadful. Blood flowed everywhere. Shocking crimes abounded. It seemed as if the very structure of human society would be dissolved. Even Robespierre himself got frightened, and convoked a great public meeting in the Gardens of the Tuileries, which place you both remember well, and had an altar erected on a platform. On that altar he burned some frankincense—officiating as a sort of High Priest. In his harangue to the people he told them that they could not do without religion of some kind, and proposed three great propositions—which the people voted by acclamation—namely: 1. *That there is a God;* 2. *That the soul is immortal*, and 3. *That there is a state of future rewards and punishments!* And thus he "inaugurated," as the French say, "Theism," or Deism, (not Christianity,) and it reigned almost ten years. Every *decade* (or tenth day) there were orations in the churches, on the nature of virtue, the character of God, etc. and singers from the theatres sang religious songs in praise of the Deity! But Robespierre and his party were put down, and killed or driven from France, a few months afterwards, and the Directory, (a Committee of five men,) became the Government; to give place five years later to the "Man of Destiny," (Napoleon Bonaparte,) when *he* came to take the helm of State into his hands.

Willie. Dear Father, please stop here; for this is very interesting but we are very tired.

Father. Yes, we will stop here Willie; what is to follow is quite as interesting.

Miscellaneous.

RAILROADS IN THE UNITED STATES.

By the Census Abstract it appears that the United States possessed at the beginning of 1852 as much completed railroad, within 3,300 miles, as all the rest of the world put together. In the United States there were in operation at that time, 10,843 miles; in the various countries of Europe, 14,143.

There is no exaggeration in saying, that before 1860, there will be in our country 35,000 miles of completed railway.

HE NEVER IS IN TIME.

It seems ungentle to reprove,
Either in prose or rhyme,
Or say of one whom all must love,
He never is in time!

Procrastination is, we know,
By many, deem'd a crime;
But he cannot believe it so,
He never is in time!

Invite him to a feast—collect
The fruits of every clime;
Though he "accept, with great respect,"
He never is in time!

Engage him to be on *a spot*
Just as the bells shall chime;
The *hour will come*—but, *he will not*—
He never is in time!

Age will impose a lingering pace;
But *he* is in his prime;
Yet, while he moves with *ease* and *grace*—
He never is in time!

'Tis thought he might have changed his state
For one much more sublime,
If he had not *propos'd too late*—
He never is in time!

He cannot reach "the ladder's top."
Though he may wish to climb:
His tardiness precludes all hope—
He never is in time!

His friends—if *I should give the name*,
Would think I treated them ill,
And wished to crush a brother's fame—
Inquire of *Peter Schlemihl*.

REV. DR. DUFF.

This distinguished servant of God is now on a short visit to our country. He came in the latter part of February, and expects to return to Scotland in May, so as to be present at the General Assembly of the Free Church. In the course of the summer, or next autumn, he will return, if the Lord permit, to his favorite Missionary work in India,—a work in which he has spent many years with much success, having founded Christian Schools in Calcutta for the education of native youths of all classes of society, and in which there are now fourteen hundred students. Since the year 1829, when he first went to India, Dr. Duff has visited his native land several times. We had the pleasure of listening to his impassioned, burning eloquence at the Annual Meeting of the Church Missionary Society, in May, 1836. We also heard him in Dr. Candlish's Church, Edinburgh, in 1851, when he was Moderator of the General Assembly. We rejoice that he has come to our country, and hope and pray that his visit, though destined to be so brief, may be a great blessing to our churches.

Shortly after his arrival he went on to Philadelphia, where he received a cordial welcome and truly Christian greeting, by some seventy ministers of the Gospel of all Evangelical denominations, at the house of Mr. George H. Stuart, whose guest he was during his stay.

On several occasions, as his strength permitted, he addressed large assemblies, chiefly at CONCERT HALL, the largest room in that city. The following notice of one of those discourses we take from the columns of the *North American*, an able secular paper of the place. On the whole, we have seen no description of Dr. Duff's manner of speaking and of the character of his mind that we could pronounce so just, discriminating and forcible. The editor speaks thus of Dr. Duff's Sabbath Evening Address:

"Rev. DR. DUFF.—We enjoyed the privilege last evening of listening to a discourse by this eminent divine, which in deep, earnest, passionate power, could hardly be surpassed. His theme was the condition of India; and though, as he premised, his limited time permitted him to consider only a fragmentary part of it, and that fragment only in one of its many aspects, he shed upon it a blaze of historic, philosophic and theologic light, that must have revealed more facts to, and led to more trains of thought among, the best informed and most reflecting of his hearers. We have no purpose of attempting any sketch even of the topics introduced, or the particular methods of treating them; but we may say, that in clearness of statement; in precision, energy and vigor of language; in natural and well chosen and forcible illustration; in logical closeness of reasoning, harmoniously mingled with earnest and stirring appeals to the hearts and consciences of the audience, this discourse was pre-eminent.

"Dr. Duff is obviously laboring under ill-health, and his voice, at no time very strong, occasionally subsides almost into a whisper. In addition to this drawback, he has none of the mere external graces of oratory. His elocution is unstudied; his gesticulation uncouth, and, but for the intense feeling, the self-absorption, out of which it manifestly springs, might even be considered grotesque. Yet he is facinatingly eloquent. From the time he commenced until he concluded, though his words flowed out in an unbroken, unpausing torrent, every eye in the vast congregation—Concert Hall was crowed to its utmost capacity—was rivetted upon him, every ear was strained to catch the slightest sound; and it was easy to be seen that he had communicated his own fervor to all whom he was addressing. Indeed, while all that he said was impressive, both in matter and manner, many passages were really grand."

On the Monday night following Dr. Duff attended the Anniversary of the LADIES' UNION CITY MISSION in that city, where he had consented to say a "few words," but where he poured forth a torrent of most effective eloquence for an hour and a half! His address constitutes an epoch in the history of that noble charity.

We can only give one sentence from the closing part of it. It is as follows:

"Some may object that for all to take hold of such a work would not be doing things in an apostolical way—that you must be ordained in a specific manner before putting forth a hand to uplift these degraded objects. 'Friends and brethren,' said the speaker, 'I would rather have the ordination of God's blessing on my labors in winning these souls to Christ, than to have the ordination of the Pope, and all the cardinals, archbishops and bishops, in Europe, Asia, Africa and America.'"

With all our heart we, too, would say: *That is the great ordination* after all, and worth more than that of all the Popes that have ever reigned in Rome or anywhere else.

THE FIFTH ANNIVERSARY OF THE SOCIETY.

The fifth Annual Meeting of the American and Foreign Christian Union will be held in the Broadway Tabernacle, Tuesday, May 9th, commencing at 10 o'clock in the forenoon. Several able speakers will address the meeting.

The Sermon before the Society will be preached the Sabbath night previous—the name of the preacher, as well as the place, will be given in our next number, as well as in the papers in due time.

Notices of Books.

Man's Ability and Responsibility, is a work of merit by the Rev. James Gibson of Glasgow, and published by Blackie & Son, of that city, and for sale at their bookstore in Fulton-street, New-York. It presents in a very clear manner, what is usually called the Calvinistic view of these great subjects.

The Ladies of the Covenant, (by the Rev. James Anderson,) is the title of another work published by the same House, and for sale at their Branch in this city. This work contains Memoirs of distinguished Scottish Female Characters, embracing the "Period of the Covenant and the Persecution." We noticed, several months ago, this excellent book, upon its first appearance, and can only renew our hearty recommendation of it.

Mr. Rutherford's Children and Carl Krinken are the titles of two very popular books for Juvenile Readers, from the pens of the authors of the "Wide Wide World," "Queechy," "Dollars and Cents," &c. and published by George P. Putnam & Co. They are fascinating and instructive books, and have been well received by the Public.

The World of Science, Art, and Industry, illustrated from examples in the New-York Exhibition of 1853—54. Published by G. P. Putnam & Co. This

truly NATIONAL work is now finished. It was issued at first in 26 numbers, and is now for sale, handsomely bound, for the sum of $5 00. This work, it may well be affirmed, has been prepared with reference to its "general and permanent value." It does infinite credit to the Publishers, who "without any aid from the government of the Exhibition, or from the Exhibitors themselves, caused whatever was deemed worthy of illustration to be daguerreotyped, drawn, and engraved (excepting in one or two trifling instances) *solely at their expense*. The whole cost of the volume, thus produced, exceeds FORTY THOUSAND DOLLARS."—The Editors of this admirable work, (forming a quarto volume of 208 pages,) are Prof. B. Silliman, Jr. and C. R. Goodrich, Esq. aided by several scientific and literary gentlemen. The letter-press and the engravings (more than 500 in number) have been admirably executed. The disquisitions on Art and Science, in all those branches which come within the range of the work, are clear, comprehensive, appropriate and are the productions of able pens.

This work deserves a place in the library of every American who can afford to buy it. It is an honour—as is the "Great Exhibition" to which it relates—to the country. It has been executed mainly by American genius, and published by a House that is emphatically an *American House*. It is a *cheap* work—we are almost inclined to think *too cheap* for its great cost and value.

SCRIPTURE NATURAL HISTORY is a most useful volume of 250 pages 12mo. with many engravings, illustrative of the Quadrupeds, Birds, Reptiles, etc. etc. of the Bible, and issued by the Presbyterian Board of Publication. It will be of great use to the biblical student, and is so popular in its style that it may be read with pleasure by the least educated classes.

The MAGAZINES for March—HARPER'S, PUTNAM'S, the NATIONAL, and Mr. Bidwell's ECLECTIC—are as interesting as usual.

RIGHT OF THE BIBLE IN OUR PUBLIC SCHOOLS, by the Rev. Dr. Cheever, and published by R. Carter & Brothers, is an able and elaborate volume of 300 pages 18mo It deserves an immense circulation. Really, if we are to believe the irreligious, nonreligious, and latitudinarian editors and speakers of our country, we have ceased to be a *Christian People*, and the Bible is no longer the great and common source of this Nation's religious opinions and hopes! Dr. Cheever takes a very different view, and well sustains it.

PAMPHLETS. THE PAPACY, THE ANTI-CHRIST OF SCRIPTURE—is the title of an excellent discourse from the pen of the Rev. Dr. Mesick of the German Reformed Church, Harrisburg, Pa. We shall give some extracts from it in a future number. LIFE AND CHARACTER OF THE REV. CHARLES HALL, D. D. (late Secretary of the American Home Missionary Society) by Rev. Asa D. Smith, D. D., is the title of an able, discriminating, and just portraiture of a good and useful man—now no more with us.

THE BIBLE VINDICATED AGAINST THE ASPERSIONS OF JOSEPH BARKER, by the Rev. Dr. Berg, is the title of a work of 264 pages 12mo., published by William S. Young, Philadelphia, and for sale at New-York by the Carters. To this book we would call the particular attention of our readers. It contains the arguments of Dr. Berg in his discussions with Mr. Joseph Barker, a noted and notorious infidel, who has often challenged the believers in Christianity to reply to his calumnious attacks on the Sacred Scriptures. At length Dr. Berg took up the gauntlet. The discussions were public, and extended through eight evenings,—from the 9th of January to the 19th inclusive of that month. They were heard by thousands of people in Concert Hall, the largest public room in Philadelphia. At the request of many friends Dr. Berg has drawn out, at considerable length, the arguments which he employed The volume also presents

the substance of what Mr. Barker stated. Indeed it contains a very full view of the whole subject, and of all the grand points at issue between the believers and rejecters of the Bible. It is neatly done up in paper covers, and sold for 31 cents.

LECTURES ON FEMALE SCRIPTURE CHARACTERS; by the late Rev. William Jay, of Bath, England—published by the Carters. This capital book was the last ever given to the press by that good man, "whose praise is in all the Churches" of Britain and America and in many of those on the Continent. He died as the last sheet was going through the press. His work was done.

MEMOIRS OF MRS. SETON (founder of the Institution of the Sisters of Charity in the United States) is the title of a very interesting and well written Sketch of the Life and Labors of a woman who has exerted much influence in the Church of Rome in this country. The article appeared in the Methodist Quarterly Review for January, 1854. We shall notice it more fully in our next—if we can find room.

THE ECLECTIC MAGAZINE for March is full of valuable and interesting articles. Mr. Bidwell consults discriminately for the various tastes of his patrons. The sketches of Lord Palmerston, Charles Lamb, Lord Brougham, Lord John Russell, Professor Wilson, Abdul Medjid, (the present Sultan,) and our own Donald G. Mitchell ("Ik Marvel") will be perused with much delight by many readers.

EXPLORATION AND SURVEY OF THE VALLEY OF THE GREAT SALT LAKE OF UTAH is the title of a volume of five hundred pages, accompanied by excellent maps, published last year by order of the House of Representatives. The author is Captain Howard Stansbury, of the Topographical Corps of Engineers, United States Army. This volume contains a mass of most valuable information respecting the Territory of Utah, the tribes of Indians who reside or roam in that region, the Mormons, a new Route through the Rocky Mountains, &c. &c. The work does Captain Stansbury and the country great credit.

IN PRESS.

The Board have in Press an admirable work, and hope to publish it before the Anniversary. It is the Prize Essay of the Rev. Robert Gault, (Superintendent of the Free Church Anti-Popish Mission, Glasgow,) entitled: POPERY, THE MAN OF SIN AND SON OF PERDITION. This book merits universal diffusion. We shall speak more fully of it hereafter.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 10th TO THE 28th FEBRUARY, 1854.

NEW-HAMPSHIRE.

Bath, per Rev. T. Boutelle,	$20 00

VERMONT.

Montpelier, Cong. Ch.	20 13
Meth. Epis. Ch.	4 59

MASSACHUSETTS.

Haverhill, Alfred Kittredge,	3 00
Hatfield, bequest of Pliny Day,	$200 00
Goshen, Cong. Ch. Mrs. Deborah S. Williams, L. M.	30 00
Beverly, Dane-st. Ch. Dea. Caleb Wallace, L. M.	39 59
Washington-st. Ch. in full to make Rev. A. B. Rich, L. M.	21 13
Boston, Pine-st. Ch. a balance,	22 45
Cohasset, David S. Sutton, 2d instalment for L. M.	10 00

East Randolph, a balance in full to make Simeon L. Whitcomb, L. M. . . $ 5 27
Reading, Bethesda Ch. Agnes Edes, 4th instalment for L. M. $5; others, to make Stillman E. Parker L. M. $31, . . 36 00
Stoneham, Cong. Ch. in full to make Rev. William C. Whitcomb, L. M. . . . 17 10
Medway, Village Ch. J. C. Hurd and family, to make William Robinson Hurd, L. M. $30; others, $16, ... 46 00
West Medway, Cong. Ch. to make Elias T. Fisher, L. M. 30 00
Southboro, Pilgrim Ch. in part to make Rev. D. M. Elwood, L. M. . . . 14 57
Oakham, Cong. Ch. to make William Lincoln, L. M. 30 00

CONNECTICUT.

Hartford, E. D. Dickerman, . . . 2 00
New Hartford, North Church Rev. F. A. Spencer, ... 21 00
Hartford, North Cong. Ch. including annual donations, ... 150 02
Centre Ch. add. by Miss Bourne. . 5 00
So. Norwalk, add. Rev. Mrs. Platt, . . 1 00
New Haven, North Ch. add. John G. North, L. M. $30; Dr. Ely Ives, Dr. E. Huggins. Bishop, C. Cowles, H. S. Hall, John A. Blake, Miss M. Dutton, Philos Blake, John Fitch, A. Ms. $37; Others, $4, . 71 00
Sabbath School of the North Ch. . 35 00
Yale College Church, add. Rev. T. D. Wooley, D. D. 20 00
Wallingford, Cong. Ch. and Society, Rev. E. R. Gilbert, ... 37 00
Norwalk, First Cong. Ch. and Soc'y. Geo. R. Meeker, L. M. 32 25

NEW-YORK.

Albany, 2d Refd. D. Ch. 21 75
City Dutchess Co. Smithfield Presb. Church Rev. Mr. Todd, ... 1 00
Florida, First Presb. Ch. Rev. G. Pierson, L. M. 50 62
Meth Epis. Ch. 5 00
Spring Valley, Rev. Peter Allen. . . 1 00
Florida, First Presb. Church, add. G. W. Seward, part L. M. 10 00
N. Y. City, Mrs. W. per C. Davis, . . 3 00
Middletown, Miss Carman's Annuity, . 3 00
N. Y. City, Joel Benjamin, . . . 2 00
Mercer-st. Ch. in part. . . 1,375 92
Tubbyhook, Joseph Thompson, . . 5 00
Troy. Lyman Bennett, Esq. in full for L. D. 50 00
Sherburne, Joshua Pratt, . . . 10 00

NEW JERSEY.

Griggstown, Refd. D. Ch. Rev. John Todd, $12 00
Newark, C. S. Haines, part L. M. . . 10 00
Orange, 1st Presb. Ch. Rev. Dr. White, . 58 53
Oxford, O. S. Presb. Ch. Rev. Mr. Mc William, ... 3 00
Deckertown, 1st Presb. Ch. of Wantage, by Rev. B. Farrand, ... 5 00
Kingston, Presb. Ch. Rev. James C. Watson D. D.—L. M. 30 20
Princeton, First Presb. Ch. 24 00
Mrs. Dr. Carnahan, . . . 10 00

PENNSYLVANIA.

Philadelphia, Rev. John Chambers. . 10 00

SOUTH CAROLINA.

Charleston, Mrs. Middleton Smith, by R. Post, D. D. 10 00

GEORGIA.

Macon, Meth. Epis. Ch. Rev. O. L. Smith Annuity, $5; Robert A. Smith, Esq. Annuity, $5; others, $7 25, 17 25
Presb. Ch. Rev. Robt. L. Breck & Edwin Graves, L. Ms. . . . 64 10
Baptist Ch. 3 25

INDIANA.

New Albany, Centenary M. E. Ch. for L. M. 30 00

OHIO.

Toledo, Presb. Ch. Rev. W. W. Williams, L. M. 40 00

MICHIGAN.

Hillsdale, Presb. Ch. 10 41
Meth. Ch. 88
Tecumseh, Presb. Church, Rev. H. G. Blinn, L. M. 30 00
Clinton, balance, ... 1 50
Ann Harbor, balance, ... 3 00
Jonesville, 1st Presb. Ch. per H. L. Stanley, 5 00
Coldwater, 1st Presb. Ch. per R. S. Goodman, ... 8 00

N. B.—Reports from the South and West, and a part of the Eastern District must be deferred until the next issue.

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